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**ARCHITECTS  
OF  
ARYA SAMAJ**

**SVAMI VIRAJANAND  
&  
SVAMI DAYANANDA**

**SVAMI SATYA PRAKASH SARASVATI**

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**RATNA KUMARISVADHYAYA SANSTHANA  
ALLAHABAD**

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**SVAMI VIRAJANAND  
&  
SVAMI DAYANANDA**

ARCHITECTS OF  
THE ARYA SAMAJ

the Preceptor & the Pupil

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## CONTENTS

### **Part I : SVAMI VIRAJANANDA SARASVATI**

Introduction	1
Early life	2
The blind Saint and his roamings	4
With Maharaja of Alwar	6
Concept of Arsa and Anarsa in literature	7
Mathura-a place of activity	9
Sastrartha	11
Demoralization of letters of authority	13
Dawn of a new idea	15
At the Agra Durbar	22
Dayananda joins Virajananda	25
Dayananda's pledge to Viranjananda	28

### **Part II : SVAMI DAYANANDA SARASVATI**

Introduction	32
Dayananda's own narrative	33
Traditional education	33
Shivratri enlightenment	35
From idol to imageless god	36
First bereavements	38
Mental turmoil	39
Leaves home	41
Mulshankara becomes Suddha Caitanya	42
The final escape	43
Suddha Caitanya becomes Dayananda	46

(ii)

Wanders in search of Yoga Vidya	48
Studies the tantric cult	50
First hand experience of Hindu temples	52
Alakhnanda episode	56
Myth of Nadi Cakra	59
Kanpur and eastwards	60
On the banks of Narmada	62
Dayananda's biographers	65
Meets Svami Virajananda	70
From Yoga to Grammar	72
Agra Durbar, 1866	75
Hardwar Kumbha	75
Kasi Sastrartha	80
Dayananda saves a Hindu from becoming Christian	84
Dayananda takes to authorship	93
Dayananda and the Vedas	99
A list of complete Works	102
Foundation of Arya Samaj	107
Dayananda and Theosophical Society	108
Dayananda with Christian Missionaries	109
Dayananda and Sikhism	113
Dayananda's System of integrated education	113
With Princes in Rajasthan	117

## **PREFACE**

In 1971, after my Sannyasa, I had the opportunity of visiting East African Countries, now known as KENYA, UGANDA, and TANZANIA. In my next visit, my friend Sri Archradas of Nairobi asked me if I could edit a book in English for the Arya Samaj, Nairobi, on the great personalities of the Arya Samaj who may really be called as the Architects of this great mission. I assured him that I would ask some of my young associates in India who would collect the necessary details and write out the draft which I agreed to edit. This work was entrusted to Dr. Usha Jyotishmati, M.Sc., D. Phil, and Acarya Dr. Sudyumna. M.A., D. Phil, who were closely associated with me at Allahabad.

For certain difficulties, Arya Samaj, Nairobi, baked out from the project. I am glad, that the Ratna Kumari Svadhyaya Sansthana has kindly agreed to assist in the publication. For the present, we are bringing out a small volume on the life-sketch of Svami Virjananda and Svami Dayananda the preceptor and the pupil. The other volumes shall follow by and by.

Aug 1, 1986

SVAMI SATYA PRAKASH.

Editor.

thearyasamaj.org



## **PART I**

### **SVAMI VIRAJANANDA SARASVATI**

#### **(1778-1868)**

Virajananda, commonly known as Svami Virajananda Sarasvati, and also as Dandi Virajananda Svami, was the distinguished teacher of Dayananda Sarasvati, the founder of the Arya Samaj movement in India and abroad. It was, in fact, Dayananda that discovered in Virajananda, a teacher of remarkable insight, and Virajananda saw in Dayananda a great pupil who could bring about a renaissance in the superstition-ridden India. The French Savant Romain Rolland, in his well-known book, *Prophets of New India*, writes as follows :

Dayananda found at Mathura an old Guru (a preceptor and teacher) even more implacable than himself in his condemnation of all weakness and in hatred of superstition. a Sannyasin, blind from infancy and from the age eleven, quite alone in the world, a learned man, a terrible man, Svami Virajananda Sarasvati.

In the early part of his life, Dayananda tried his best to find out a teacher of his satisfaction, and ultimately he got one in this blind saint, a grammarian of high repute. In all his works, great and small, Dayananda with humility introduces himself as the disciple of Virajananda, and expresses his indebtedness to him. Later in his life, when the news of the death of Virajananda (which occurred on

September 14, 1868) reached Dayananda, he so spoke ; “To-day the glorious Sun of the Vedic Grammar has set” ; and in these few chosen words aptly summarized the greatness of his teacher.

## Early life

Very little is known of the early life of Virajananda; in fact, we do not even know his early name. According to the traditions of India, it is not necessary that the early name would continue, after one becomes a Sannyasin, the renounced. After entering into the holy discipline of Sannyasa, the name given to this blind saint was Virajananda, and since then we have known him with this name.

Virajananda was born in the village of Gangapur, situated on the Boye river near Kartarpur (a place near Jullundur) in the Punjab. His father, Narayanadatta, was a Sarasvata Brahmana of Bharadvaja Gotra. We are not sure of the exact date of birth, but it could be easily some where in the year of 1778 or 1779, since, Dayananda has said at one place that Virajananda was about 81 years of age when he met him for first time (i.e., in 1860). Virajananda is said to have lost both of his eyes as an after-effect of small-pox at the tender age of five. Having been born traditionally in a Brahmana family, it is said that he had his yajnopavita (the sacred thread) ceremony at the age of eight, and he had his first

lessons of the Sanskrit grammar from his father Narayandatta. When he was scarcely twelve, his father and mother both died, and then he was left an orphan, with no body to look after him. Though a blind, he was very intelligent, and is said to have possessed stupendous memory.

Left an orphan, also in the world, further handicapped by his blindness, Virajananda had to carve his own life. His attitude towards mundane living was altogether changed. He could never have an affection and love of a settled home. He had a distant uncle and an aunt; but they were also hostile to the blind orphan. All he received from them were taunts and disgrace. With this frustration, and with a glowing light within, Virajananda had to leave his home whilst he was fourteen or fifteen years of age. Quietly he left and proceeded towards Hardwar and Rishikesh, the two well known pilgrimages near the Himalayas, in Uttar Pradesh not very far from Punjab. We have been told by his biographers, that the blind young man roamed about a lot in the dense forests of the Himalayas for a period of three years, living on meagre roots, tubers and fruits, and devoting his time in meditation and repetition of the Vedic Gayatri Mantra. It is said, that suddenly he listened to an inner voice speaking to him, as if, the following words : “Whatever was to happen to you has happened ; worry not ; go ahead; go away from here now.”

## The Blind Saint and his Roamings

From Rishikesh, Virajananda went to Kankhal, near Hardwar, where he met a learned Sannyasin, known Svami Purnananda (or Svami Purnasrama), who agreed to initiate him to Sannyasa, and gave him the name Virajananda Sarasvati. After having taken diksa (initiation) from him, he took to the study of grammar, and finished such works as the *Avrtti* the Sutramala and the Kaumudi. Then Virajananda proceeded to Varanasi for further intensive studies of the Sanskrit Grammar. At Varanasi, whilst he was being taught by his seniors, he was helping and coaching junior pupils too, and in the process of teaching them, he introduced his own innovations in the study of the Sanskrit grammar. He must have been of twenty-two years of age these days.

Though blind and handicapped, he took upon himself the task of performing a country-wide pilgrimage. This journey was neither safe nor easy. Once at a lonely place he was attacked by a gang of dacoits. When he raised an alarm, Sardar of Gwalior who was camping nearby, sent his servant to see what the trouble was. The dacoits fled on the approach of the servant. When interrogated and asked, Virajananda started speaking in Sanskrit, which the poor servant did not follow. Fortunately, the Sardar had a Pandit (a man who knows Sanskrit and scriptures) in his company. The Pandit came to Virajananda

talked to him and took the blind stranger to the Sardar. The Sardar, finding the vagrant blind Sannyasin speaking fluently chaste Sanskrit, was so much impressed that he took Virajananda under his protection and care.

After some time, Virajanand took leave of the Sardar and proceeded for a further journey towards Gaya, a place in Bihar, and regarded as the holy one for the religious rituals. There he continued his studies of the Sanskrit grammar. Then he proceeded to Calcutta, where he did not stay long: he returned to the Gangetic plane, to the districts lying between the holy rivers of the Ganga and the Yamuna. In the district of Etah, there is a small place known as Soron ( or Sukaraksetra, a holy pilgrimage, connected with myth of God, incarnated in the body of a Boar). At Soron, there is a Varaha-temple (the idol of Boar; one of the twenty-four incarnations of Visnu in the Pauranic mythology). Then he moved to the banks of the Ganga, a little away from Soron, and settled down at Gadiya-ghat or the Gaudiya-Ghat, where, the Vaisnava Saint from Bengal. Caitanya (also known as Gaurangadeva) four hundred years ago is said to have taken his bath during his pilgrimage to the holy cities in Uttar Pradesh. Here too, Virajananda continued his studies of grammar, and also taught his pupils in turn.

### **With Maharaja of Alwar**

One day, it so happened that whilst standing in the midst of the river as usual in the morning Virajananda was reciting his favourite Visnu-stotra (chants in praise of Lord Visnu), his Holy Highness, Maharaja Vinaya Singh of Alwar, was present there. He was very much impressed with the sweet melodious voice of the blind young Sannyasin. He requested him to accompany him to Alwar. And the suprising words with which Virajananda answered the king were; “You are a king, engrossed in wordly riches and attachments; I am a Sadhu and Yogi. There is nothing common between us. How then can we two be together?” But the Maharaja followed him to his little hut and repeatedly requested. When insisted upon so much, Virajananda agreed to go with the Maharaja on the condition that the latter would promise to study Sanskrit with him three hours everyday. The Maharaja agreed to the condition, and Virajananda went to Alwar, and stayed there as a royal guest.

We are told that Virajananda composed a small book for the study of the Maharaja, the book named as sabdabodha

The Maharaja, was very punctual and regular in his studies: but one day, he was busy otherwise, and could not come to Virajananda for his usual lessons. This annoyed the teacher, and Virajananda left Alwar, leaving all his belongings there as such, his clothes and his books. This is an incident of 1844-45. From Alwar

he proceeded to Bharatpur where he was very well received by the prince, Maharaja Balwant Singh. Then he stayed with one of his old pupils, Angadram, in the Asrama of Mathuradas. He fell ill here, and when recovered, left Soron for Mursan a village not very far from there. Here he was well received by Raja Virkram Singh, but here too he did not stay long. Finally, he came to the holy city of Mathura, the city associated with the name of Lord Krishna.

By now, Virajananda had gained an ample experience. Uptill now, he was teaching casual students only. There were no fixed hours of study, and no fixed syllabus. The Sanskrit schools in this country were all disorganized; they lacked in motive force. A good deal of the Sanskrit literature was spurious. There were interpolations in almost all the ancient texts. It was difficult to discriminate between what was original and what had been mixed up. At Mathura, Virajananda wanted to have a school on his own plain, where he could teach pupils Sanskrit grammar, Sanskrit literature, religion and culture. Mathura, in the days of Virajananda, was a good centre of learning, and students from long distance used to come to this city for the study of literature and Indian theology.

### **Concept of Arsa and Anarsa in Literature**

But Virajananda was keen on teaching the arsa literature, that is the literature of the old Vedic Rsis and

not of the teachers of the Pauranic-age. We shall take up the difference between the arsa non-arsa (anarsa meaning literature of the rsis and of the non-rsis respectively. Later on Virajananda decided to establish a regular Pathshala a school) for imparting to his pupils knowledge of Sanskrit theology and culture. The first one was opened at Brahma Narayan temple at Mathura, but it had to be closed down after two months. Then he took a house on rent for his residence and removed the Pathshala to this place, which was situated on the public road going from the Holi Darvaza Visrama Ghat on the Yamuna river. It was a two storied building, neither attractive nor having an appearance of a regular school. But who could have believed that in this little unimposing building, the future of India was being carved out. As we shall later on, under the roof of this building. Dayananda, one of the greatest sons of mankind, received instructions from one of the greatest masters of all times, Virajananda. Not the lofty structures of stones, and bricks make a man: it is a man that carves out another man. Here in a hutment, we find a great teacher and a great pupil dreaming to reshape India on new lines, free from superstition, dogmas and evil traditions.

Virajananda settled down in this with a restufl life and began to teach his pupils, with earn estness. As the reputation grew, the number of students also swelled. Virajananda was at times against the traditional methods



of teaching: and whenever he thought necessary, he introduced new ideas and innovations. This brought popularity to him and to his school. The expenses of the Pathshala were borne by Maharaja Balwant Singh of Bharatpur, Maharaja Ram Singh of Jaipur and Maharaja Vinai Singh of Alwar. The Pathshala also got financial help from the donations of visitors and friends.

### **Mathura, a Place of Activity**

During those days, Mathura became a centre of the activities of the wealthy Seths (they were big business magnates, money-lenders and hoarders of wealth). They had a great prestige in the society and many of them acted as treasurers of several stately princes. These Seths had taken over the control of Hindu temples at Mathura also; many of them had given generous donations to them also. And they were thus defacto custodians of these temples.

Of these Seths and their agents was one Parekhji, a rich magnate from Gujrat, and a follower of the Vaisnava sect. He was in great confidence of Maharaja Scindia of Gwalior, and he had amassed a good fortune at Gwalior under his patronage. After some time Parekhji left Gwalior and came down to Mathura. Here he built the magnificent temple of Dwarakadhisha, and donated a huge fortune for its maintenance. Patekhji had no son, and so he bequeathed his property to Seth Maniram's eldest

son Lakshmichand. Lakshmichand had another brother Radhakrishna, who originally belonged to the Jain faith, but had now accepted Vaisnavism as his cult, to which he was initiated by one known as Rangacarya. This Rangacarya had played a great role in the life of Virajananda and Dayananda both.

There is temple at Govardhan. not far from Mathura: it had a priest Srinivasacarya: Rangacarya became his cook, but later on, he got into his favour so much so that he was chosen to be the successor of Srinivasacarya in the Govardhan Temple. Radhakrishna and his brother Govind Das both become disciples of Rangacarya (1844-48). Their enthusiasm for Vaisnavism knew no bounds: they built a great temple at Brindaban at cost of 45 lakhs of rupees; the temple was named as the Sethji-ka-Mandir with an idol of Ranga ji. Rangacarya became the high priest of this temple, for the maintenance of which a property of thirty-three villages was assigned.

There came to Mathura, another scholar of repute, who had specialized in Sanskrit grammar and the Nyaya (the dialectics) and he was known to the preceptor of Rangacarya. He had thus a popularity and large following. A rumour was spread in the city that there would be a Shastrartha (public academic discussion) between Virajananda and Krishna Shastri, the preceptor of Rangacarya. But Seth Radhakrishna, aware of the profound learning, the superb memory and dialectical skill of

Virajananda, did not appreciate the idea of having this public discourse, in which Krishna Shastri was sure to be defeated. And so it was decided to send two of the disciples of Krishna Shastri, Lakanamana Jyotisi and Modhamudhya Pandita, for the Sastrartha (the public debate) with Virajananda. But the blind sannyasin refused to enter into the debate with the disciples. He wanted Krishna Shastri himself to come forward and this he insisted. As the Seth was unwilling to entertain the idea of his Guru's defeat, only the two disciples of the Shastri participated in the Sastrartha. The stake was Rs. 500, the two disputants giving Rs. 200 each, and the Seth contributing Rs. 100. And the Seth became the selfappointed presiding officer over the debate, and acted as the umpire.

### **Sastratha : Public Debate**

One would like to know some details of this debate or the Sastrartha. No theological or doctrinal principle was involved and the arguments started on a simple grammatical issue. In the Sidhanta Kaumudi, the popular text of Sanskrit Grammar, while commenting on a Sutra of Panini's authoritative Grammar, known as the Astadhyayir, a compound word Ajadyukti occurs. The dispute was whether the word is sasthanitutpurusa (genitive tatpurusa in Samasa) of a saptami-tatpurusa (locative tatpurusa) compound. In the opinion of Virajananda, it was genitive

whilst other party took the side of locative or saptami. Virajananda based his view-point, as supported by the Vedic Grammars, as of Panini (who is regarded a Rsi, and hence his book is known as arsa) (one composed by Rsi). The arsa-literature is held more in esteem than the anarsa one, composed by non-rsis. According to Virajananda, the arisa books were the only authoritative ones. And there is no doubt, that the compound ajadukti is the genitive tatpuruṣa, and could be in no way the locative.

The place of the public debate was the temple of Gautama Narayana. The disciples of both the sides assembled there for participation with unusual enthusiasm. Hardly a few minutes had passed that Sethanxious to secure triumph for his group, declared that Shastri's disciples had won the debate. But in his heart of heart, he knew that the reality was otherwise, and therefore, though he declared the debate in favour of Shastri's disciples, he did not award Rs 500 to any of them. But to secure the public applause, he distributed the sum among the Chaube's (a priestly class) of Mathura.

But the matter did not end there : there was a good deal of talk among those who knew even a bit of grammar. The consensus was against the verdict of the Seth. And so, the Seth sent a man with a large sum of money to Varanasi (the reputed ancient city of Northern India known for oriental learning) to get the verdict of Pandits in favour of his protege. Beyond the expectation of anybody, the Pandits were literally

purchased by money, and they, against their conscience, gave verdict in favour of the disciples of Shastri. Krishna Shastri was thus declared a victor.

### **Demoralization of letters of authority**

Virajananda was very much annoyed at the behaviour of the Varanasi Pandits; he wanted to know the grounds on which the verdict was given. The Pandits knew that Virajananda's contention was correct, and therefore, finally they gave him the following answer; Virajananda's contention is true, but since they have once given a verdict in favour of Shastri they cannot go back on their decision, and nothing further can be done.

This reply was given verbally, not in writing, this further enraged Virajananda, for he could never have believed that the Pandits of Varanasi could be so greedy as to be purchased on academic issues by money.

The Collector of Mathura was a European. Virajananda filed a complaint against the Seth (Radhakrishna) that he had by unfair means cheated him of a sum of Rs. 200, and that either the Seth should return the amount to him or the Collector should arrange for another regular Sastrartha between him and Krishna Shastri. The Collector, knew the influence of the rich people on the side of Krishna Shastri, and therefore, he advised Virajananda not to pursue the matter and to keep quiet. Virajananda tried from other quarters also the same, but got the same answer. In sheer

disgust, Virajananda composed a satire on the Pandits of Varanasi with the initial line as "Katham Kasi Vidusmati"

meaning, "What are the Pandits of Varanasi like"

This incident proved to be a landmark in the life of Virajananda, and consequently, in the life of Dayananda, and in fact, in the life of the whole of India. There was another very significant incident in the life of Virajananda. After the disgust from the results of the above Sastrartha, Virajananda's mind was not at rest and was contemplating at something not known to him even. Whilst in this state of mind, one day it so happened that his attention was directed to the recitation the Panini's Astadhyayi by a Deccan Pandit. In fact, the Pandit had been reciting the whole text everyday regularly, but normally, Virajananda did not care for this recitation. This day, being in a contemplative mood, he saw a flash of light, as if; and in that flash, he realized the significance of this great work of Panini. Virajananda carefully listened to this recitation from beginning to the end, and as one of his biographers says, his clear intellect told him that Panini's Astadhyayi was the only true guide to understand the ancient scriptures in the Vedic language. He found that Panini's Sutra Kartr Karmanoh Krti

fully justified his claims in the above mentioned debate with Krishna Shastri.

This little incident brought about a great change in the entire outlook of Virajananda. He fully got

convinced that it is only Panini's Astadhyayi that should be held as reliable and all other Sanskrit grammar as defective, spurious or non-authoritative. The Grammars of later composition, which he held unreliable, were the Siddhanta Kaumudi Sekhara the Chandrika the Manorama and the like. He without reservation and hesitation condemned their study as leading to grave errors at times.

In fact, this idea was given to Virajananda by Svami Purnananda (Purnasrama) at Hardwar also. He definitely had told Virajananda that Panini's Astadhyayi was the only true and authentic grammar of the Sanskrit language, and it alone could give the true meanings of the Vedas and other texts of the Vedic literature.

### **Dawn of a new idea**

Suddenly, another idea came to Virajananda. The lest that he had applied to the realm of the Sanskrit Grammar could also be applied to the other fields of literature. That was the dawn of a new idea. He could clearly see that so far as Indian ancient literature is concerned, there is definite line of demarcation, with characteristics entirely different and distinctive. The literature of the earliest days may be called as the arsa (pertaining to Rsi) literature and of the post-Vedic period as the anarsa

(Pertaining to non-Rsis). The arsa books were the only authoritative, non-superstitious, and free from dogma and credulity. These books represented the real Vedic thoughts. The other types of books were written by people, who might have been Acaryas but in no case Rsis: they did not possess intuitive instinct and their literature led people to sectionalism, superstitions, dogmas and credulities.

In fact, the arsa literature was the composition of the earliest times, based on the real theism and the sublime teachings of the Vedas. The literature of this period is free from idol worship, caste-system, and associate evils. The enlightened persons of this Age invoked God and Mother Nature only-none else a prophet or an incarnation. There was no idolatry in that period, there were no temples, churches or mosques and the life was simple and morality and civic sense very high. Man's religion of this period was natural, scientific and simple, and the values of life very high.

Virajananda is to be given the credit of applying some preliminary tests to find out whether and old Sanskrit composition belonged to the arsa group or anarsa. These tests are three and these tests are his discoveries. Virajananda's pupil Dayananda became the greatest exponent of these tests as we shall see later on.

Test Number One-The anarsa (of the non-Rsis) books never begin with the word atha an



auspicious syllable meaning now. They always begin with some Pauranic invocation like Sarasvatyai Namah meaning, I bow down to Sarasvati; Durgayai Namah

meaning, I bow down to Durga. On the other hand, the arsa books begin with the word OM or with atha for example, the Yoga Darsana of Patanjali begins with Atha Yoganusasanam the Brahama Satras of Vyasa begin with Athato Brahma-Jijnasa and the Mahabhasya begins with Atha Sabda nusasanam .

Test Number Two-The anavsa books contain hatred and jealousy and narrowness of mind ; they have restricted application. On the other hand, the arsa books teach love and universality: they do neither speak of the glory of the rivers or hills or seas of one place as endowed with a special sanctity; they speak of God's universal glory; the Himalayas and the Vindhya are as sacred to them as the Alps, and the river Ganga as holy as the river Thames. The Siva Purana extols only the Lord Siva, whilst according to Visnu Purana, only Vaisnava cult is noble; the literature of the Saktas condemns the cult of siva and Visnu both, Each of them have a temple, a separate god or goddess and their own rituals, their own priests, all as blinds leading other blinds. In the arsa literature, one

would find reference to the omnipresent and omnipotent Lord, who could be worshipped anywhere, in all countries and without the help of any idol or image and no meditation necessary.

Test Number Three-The arsa books are recognized as authentic by every section of Indian theology. They have been commented upon by scholars of divergent philosophies even. For example, the Vedas, the Brahma Satras and the Upanisads have been held in universal esteem by scholars of different philosophies, by Sankara, by Ramanuja and host of others. Apply such tests and you would easily find wheather an old Sanskrit text is authoritative or spurious.

This is the light that Dayananda received whilst he sat at the feet of his Master, the blind saint of Mathura, Virajananda.

A renowned Sannyasin, named Adityagiri came to Mathura, and gave recitations from the Bhagavat Gita, an interpolated chapter in the Mahabharata. Virajananda sent his pupils Mohan Lal and Jugalkishore to tell him that the Siddhanta Kaumudi, a popular text book of the Sanskrit grammar was quote unreliable. Adityagiri came to see Virajananda, had a discussion with him and eventually accepted the position of the blind saint. Gangarama Sastri and Dharanidhara Naiyayika, these two scholars also became convert to Virajanandas's views. A great public debate between

Virajananda and the Guru of Rangacarya (Anantacarya) took place for about three months at Mursan. Finding his position insecure, Anantacarya left Mursan on the pretext that he would carry on the discussion later on by correspondence, another Sastrartha took place between Virajananda and another eminent scholar Gopalacarya, with Rangacarya as umpire; the debate was on "Are there two kinds of interpretations or meanings according to the Mahabhasya, abhyantara (esoteric) and bahya (exoteric)?" Gopalacarya denied the proposition whilst Virajananda supported it. In the presence of august assembly, Virajananda set forth both the esoteric and exoteric meanings of, the Mahabhasya Sarta "Sarvadhātuke Yak" . Virajananda's exposition was superb. and it astounded everyone present in the assembly, and the debate was declared to have ended in favour of Virajananda.

Virajananda very much wanted to write a commentary on the Astadhyayi, (he had finished almost half of it) and also wrote a book of grammar the Vakyamimamsa but then in all humility, he did not complete them ; he did not think himself worthy of authorship, (lest others may decalre his as also anarsa and therefore, he asked his pupils to throw them away in waters of the river Yamuna.

Virajananda had a great liking for teaching ; he used to keep doors of his school closed, lest other might

come and disturb him. He had no time to waste and unnecessarily give audience to his visitors, who used to flock to him sometimes in huge numbers. Like a simple man, he used to sit on a mattress while teaching. He loved his pupils and the pupils paid to him their highest regards. He was very much of a disciplinarian, and took all cares about simple things even. He was very particular about the correct pronunciation of Sanskrit words.

Whilst he loved his pupils, he was very much of a terror too on occasions. Very often, he lost his temper on small negligences of his pupils. According to his biographers, he was a man of indomitable courage and fiery enthusiasm; no adversity, however great, could subdue his spirits.

But then he was a simple and loveable person, sometimes with childlike innocence. One night, whilst pondering over some knotty point, he suddenly got a solution. He became so excited, that though it was midnight, he went straight and knocked at the door of Udayaprakash, a pupil of his. He told him how the meaning of a certain sutra had come to him like a flash of light ; even Sheshaji (he meant Patanjali, the Commentator on Panini's Grammar) could not have thought better than this. With excitement, he said, "Please take it down just now lest I forget it."

Virajananda was very simple in his meals, he usually lived on milk and fruits, sometimes on dates,

boiled in milk. At other times he took only a preparation of ginger. He was fond of a herb known as Jyotismati, which according to the Indian system of medicine, has the properties of promoting mental faculties.

Having not the clue of the difference between arsa and anarsa literatures, Virajananda became keen to propagate his views. He had a clear picture of the glorious India when she was a mighty nation, free from superstitions ; this was in the pre-pauranic period; this was followed by a period which we can call as pauranic and the post-pauranic, during which India lost her prestige ; it was an age of temples, idolatory sectarianism, caste distinctions and credulities ; an age of incarnations and prophets, mediators and cheap religions.

Now Virajananda was active. though handicapped by his blindness. He sought help of the Commissioner of Mathura, an administrative officer, to discourage the study of the anarsa literature and to encourage the study of the arsa. It is rather difficult for a European and for that matter, any foreign scholar, to realize the subtle difference between these two schools of thought, and as administrators, these European could not have been expected to take upon them the bother that was involved in such issues. And therefore, the Commissioner declined to intervene ; he did not want to involve himself in personal or religious matters. To him, it

was not an academic issue, it amounted to religious interference.

### **At the Agra Durbar, 1859**

In November, 1859, after the suppression of the Indian Mutiny, (a nation-wide badly organized freedom movement), Lord Canning, the Governor-General of India, held a Durbar at Agra, to which he invited all the Maharajas and the ruling princes. One of these invitees was Maharaja Ram Singh of Jaipur. Virajananda had some regards for these princes and he thought he ought to seek help from this Maharaja already known for his catholicity and benevolence. Virajananda proceeded to Agra, met Maharaja personally, and asked him to convene an International Conference (the Sarvabhauma Sabha) for drawing a scheme of national education, and for teaching arsa literature. In the course of his discussion, he denounced the recently compiled grammars who have done more harm than good in our Vedic studies. Virajananda's sentiments would be seen in the following passage :

Maharaja, there is a great scarcity of true Ksatriyas and Dharma cannot be protected except by the Ksatriyas, (he meant state patronage). Hence the country is without true Dharma, and the Brahmanas are without the Vedas. Sastras after Sastras have come into existence but they are all false. You, Maharaja, possess

some qualities of true Ksatriya, and you hold a foremost position. I have come to you to ask you to convene an All India Assembly, and to invite all the learned Pandits (scholars) of India to attend it and yourself become convenor or patron of this Assembly and send invitations to the various rulers of the Indian States. I will come there and place before the gathering the merits of the various books.

I will expose the errors of the Kaumudi, and other books on Grammar and prove that Panini's Astadhyayi, and Patanjali's Mahabhasva are authorities on grammar, that the Puranas and the Tantras are false and have no authority. I will then establish fully that the Vedic Dharma is the only true and eternal faith. I will present an address to you as Protector of the Faith so that whatever Sastras are proved in that Assembly as true, may be taught in future and the untrue Sastras be rejected everywhere, and a proclamation be sent to every place in India to that effect, With this aim, an All-India Assembly should be convened.

It would be clear from this passage how eager Virajananda was to propagate his views in the interest of India. He had a vision. In the above passage,

one would find a foundation of that lofty structure of which the real architect became Dayananda. As an expression of obligation to the great saint for this clue, Dayananda, with humility always addressed Virajananda with epithets such as Parivrajakacarya and Paramhansa in his acknowledgements at the close of his books.

Maharaja Ram Singh expressed his regrets, though he had very much appreciated the ideas of the blind saint. He promised to convene such an Assembly on his return to Jaipur. Maharaja was, however, discouraged by his Pandits and such an Assembly could not be convened. Virajananda was not disheartened; he further pursued the matter and turn by turn, approached the Maharaja Ranvir Singh of Kashmir and Maharaja Jiyaji Rao of Gwalior ; but here too he did not get response. The traditional Pandits with vested interests always stood in the way of convening an Assembly of the kind contemplated by Virajananda. As we shall see, it needed a person of the courage of Dayananda to inspire India on non-traditional lines, unknown to the old orthodoxy.

Virajananda was bold and courageous, but he had the physical handicaps, and therefore, he was slightly worried. Dayananda, a Sannyasin, left his home in Kathiawad during his early boyhood after having experienced certain bereavements in his family (the death of a sister of fourteen years, and the death of his uncle,



a very learned man with great qualities of head and heart). "Not one of the beings that ever lived in this world could escape the cold hands of death", thus he thought; "I too may be snatched away at any time and die." Such were his feelings. There had been another incident earlier. While he was keeping night's vigil in a Shiva temple on the Shivaratri day in the expectation that he would be able to have a glimpse or Darsana of the mighty Lord Shiva, according as the superstitions then prevailed in the Hindu Society. Dayananda left his home in the search of truth to solve the riddles of life and to seek wisdom. He was in search of a teacher for this enlightenment.

### **Dayananda joins Virajananda**

Virajananda's reputation reached far and wide, Dayananda came to Mathura to be at the feet of this great master; this was November 14, 1860. He halted at the Rangeshwari temple. Having settled there, one day he went to the house of Virajananda, and knocked at the door. Virajananda asked the stranger who he was. Both were unknown to each other; of course Virajananda's reputation as a great Grammarian brought Dayananda to this door. Answer : Dayananda Sarasvati. Another question : What do you want? What has brought you here? Answer : I would like to be your pupil, if you kindly accept. Further questioned : What have you read? On this Dayananda replied that he had read Vyakarana (grammar) and some books.

The door was opened and Dayananda went in, bowed with humility and sat down on the floor. The conversation proceeded. Virajananda imposed a condition before he could have accepted Dayananda to be his pupil. He said something like this : Dayananda, you should forget all that you have so far learnt from the anarsa books. So long as you are under the spell of the spurious and anarsa literature, you would never be able to see the light which you are in search of and which you could get by the study of the Vedic literature alone.

Virajananda further dilated on this point. This would be seen from the following passage :

Look here, Dayananda, the Sanskrit literature may be classified under two heads in regards to the dates of their composition; the ante-Mahabharata and the post-Mahabharata. The doctrines embodied in the the Ante-Mahabharata literature clearly indicate the high water mark of spiritual, moral and intellectual heights reached in ancient times by the Aryas. The books of that period were composed by Rsis (men with personal experience and intuition, free from malice and dogmas), who led noble lives and were pillars of light and strength to erring humanity. Their books are wholesome reading.

On the contrary, in the post-Mahabharata period, however, the study of those works has been neglected; and intensely prejudiced, and narrowminded men have written books, the study of which has brought to ruin the cause of Dharma (righteousness). You, therefore, shall to adjure those books that are the works of authors of vested interests and study only the Rsi-Kṛta grāthas (the arsa books i.e. of the great seers).

This was a new revelation to Dayananda. Here he found in Virajananda a new guru (preceptor), the like of whom he had never met. Virjananda was rightfully prejudiced against Bhattoji Diksita, the author of the Siddhanta Kaumudi (then a very popular text book of the Sanskrit Grammar) that he used to ask his pupils to beat the name of Bhattoji with shoes so that pupils may have no respect whatever left for him and his grammar. On the insistence of Virjananda, it is so said, that Dayananda had to throw into the Yamuna river, all the anarsa books he had with him.

Another incident would further show how bitter Virajananda was towards the anarsa literature. Mr. Priestley, officiating Collector of Mathura, having heard of the details of the saintly life of Virajananda, and his deep scholarship paid him a visit and enquired if he could do any thing for him. On this, Virajananda rep-

lied. "Will you really help me? If so, will you kindly collect all the copies of the Siddhanta Kaumudi by Bhattoji Diksita available at Mathura, and ask someone to burn them or throw them over into the Yauna river?"

### **Dayananda's Pledge to Virajananda**

Virajananda became fond of Dayananda. He became his most favourite pupil; he used to call him Kalajihva (one whose tongue completely destroys untruth) and Hullakkara (meaning, firm as a rock). It is so said, the Dayananda spent two and a half years with Virajananda. At the time of his taking leave from the guru, he took half a seer (1 lb.) of cloves for Dayananda and nothing else worth presenting to his teacher as guru-daksina. Virajananda also knew that Dayananda, being a Sannyasin, could not have afforded to present anything valuable or costly. We are told by the biographers, that on this occasion, Virajananda said to his worthy disciple, "O Dayananda ; I demand from you something else as the parting present (gurudaksina). Take a vow, (and this would be your present to me) before me that so long as you would live, you shall work incessantly to spread the study of the arsa literature and the true knowledge of the Vedas, and condemn the literature which teaches false doctrines. Will you promise to lay your life even, if necessary, in re-establishing the Vedic religion. This is my guru-

daksina (the parting present from a pupil to his teacher)". Dayananda with all humanity and reverence accepted it. And we know, Dayananda kept his promise. This is an incident of 1863.

We do not know much of the details of the life of Virajananda since Dayananda had left him. Virajananda had executed a will of his meagre belongings in favour of his pupil Yugalkishore, and we are told, he died on September 14, 1868 at a ripe age of 89-90 years (Monday, Asvina Krsna, 1925 Vikrami). this is the biodata of a person who created a history, and with whom Dayananda completed his education, and who charged him with the duty of inaugurating a mission to purge Hinduism of all the evils that had found admittance into it.

We shall conclude this description with an estimate of the great personality by another great man of India, Lajpat Rai, a great nationalist, and one of the leaders of Indian Freedom Movement. He says : (about the meeting of Dayananda and Virajananda :

It was a meeting of two kindered souls, breathern of the same mystic but scattered order, Virajananda had outgrown his education. His hatred of image-worship, of superstition, of the pettiness of current Hindu life, and of the traditional system of teaching, was a consuming fire. He had intolerance of the true

iconoclast. His soul was full of the purity and greatness of the past. By incessant labour and constant concentration of mind, he had acquired a mastery of Sanskrit language and literature, of all the intellectual treasure therein, such as had no equal, no rival, in that part of India in his time. His vision was clear and his intellect of a very superior order. He had an intuitive faculty of separating the chaff from the grain. He dissected and analyzed everything that fell within the range of his observation and study, and he thereby acquired a special qualification to lay his finger on the weak points of current Hindu thought and Hindu religion. He could see clearly where the fault lay. Moreover, he was morally fearless. He expressed what he thought, he uttered what he believed. His denunciation of the popular gods, of the popular modes of worship and of the popular method of teaching, was trenchant and merciless. He spread no one, and in consequence was in his turn intensely hated and denounced by the teachers of popular Hinduism and their patrons. Yet such was the prestige of the character, his reputation and his learning, that, in spite of his blindness, students flocked to him for study, though few could stay long enough to receive the full benefit thereof, since

his temper was rather sharp. Nor did he ever suffer privation. Hindus of wealth and position disliked him, but they attended to his wants and kept him well provided with the necessities of his life.'

### Choronology

Birth 1778 A.D. (1834 Vikrami)

Left the house 1791 (1848 V)

At Hrsi-Kesa (1793-96 (1850-53 V)

At Kashi 1800 (1857 V)

At Alwar 1832 April (1889, Vaishakha)

At Mathura 1845 (1902 V)

Arsa-anarsa concept 1859 (1916 V)

With Dayananda 1860-63 (1917-19 V)

Udaya-prakash 1863-64 (1920-21 V)

Death 14th September, 1868 (1925 V)

## PART II

### DAYANANDA SARASVATI

(1824-1883)

We now definitely know that Dayananda was born in 1824 on an uncertain date in the Morvi State (Kathiawad), at a small township or taluka, Tankara. His father Karshanji Lalji Tiwari belonged to an Audichya family of the Samavedic Brahmanas and he gave to his son a name Dayaram Mulshankar, known as Mulji.

Very little is known about the early career of Dayananda Sarasvati, known as Maharsi Dayananda Sarasvati, the founder of the Arya Samaj, and one of the greatest personalities of the nineteenth century in the circle of theology, philosophy, nationalism and social reforms. Being a Sannyasin, he hesitated in giving his personal accounts. But when insisted upon by the Theosophist friends, he dictated a few notes in Hindi. These notes comprise the AUTOBIOGRAPHY, which has been again published by the Theosophical Publishing House, Adyar, Madras. This historical document was written or dictated by Dayananda Sarasvati expressly for The Theosophist, then edited by H.P. Blavatsky. It was translated from Hindi and published in



October, 1879, December, 1881, July, 1882, February, 1882, March, 1882, May, 1882 and March, 1880. It has been re-printed by Theosophical Publishing House in 1952. We are giving extracts from this Autobiography, particularly for the early period of Dayananda's life.

### **Dayananda's Own Narrative**

Family-It was in a Brahmin family of the Audichya caste, in a town belonging to the Rajah of Morvi in the province of Kathiawar, that in the year of Samvat, 1881, I, now known as Dayananda Sarasvati, was born. If I have from the first refrained from giving the names of my father and of the town in which my family resides, it is because I have been prevented from doing so by my duty. Had any of my relatives heard again of me, they would have sought me out. And then, once more to face with them, it would have become incumbent upon me to follow them. I would have to touchmoney again, serve them, and attend to their wants. And thus the holy work of the Reform, to which I have wedded my whole life would have irretrievably suffered through my forced withdrawal from it.

### **Traditional Education**

I was hardly five years of age when I began to study the Devanangari characters, and my parents and

all the elders commenced training me in the ways and practices of my caste and family ; making me learn by rote the long series of religious hymns, mantras, stanzas and commentaries. And I was but eight when I was invested with the sacred Brahmanical cord (triple thread), and taught Gayatri, Sandhya with its practices, and the Yajurveda Samhita preceded by the study of the Rudradhyaya. As my family belonged to the siva sect, their greatest aim was to get me initiated into its religious mysteries ; and thus I was early taught to worship the uncouth piece of clay representing siva's emblem, known as Parthiva Linga. But, as there is a good deal of fasting and various hardships connected with this worship, and I had the habit of taking early meals, my mother fearing for my health, opposed my daily practising it. But my father sternely insisted upon its necessity and this question finally became source of everlasting quarrels between them. Meanwhile, then I studied the Sanskrit grammar, learned the Vedas by heart, and accompanied my father to their shrines, temples, and places of Siva worship. His conversation ran invariably upon one topic : highest devotion and reverence must be paid to Siva, his worship being the most divine of all religious. It went on thus till I had reached my fourteenth year, when, having learned by heart the whole of the Yajurveda Samhita, parts of the other Vedas, of the Sabda Rupavali and the grammar, my studies were

## **Siva Ratri Enlightenment**

As my father's was a banking house and as he held, moreover, the office-hereditary in my faith of a Jamadar, we were far from being poor, and things, so far, had gone very pleasantly. Wherever there was a Siva Purana to be read and explained, there my father was sure to take me along with him and finally, unmindful of my mother's remonstrances, he imperatively demanded that I should begin practising Parthiva Puja when the great day of gloom and fasting-called Sivaratri had arrived, this day following on the 13th of Badi<sup>1</sup> of (the month of) Magha, my father, regardless of the protest that my strength might fail, commanded me to fast, adding that I had to be initiated on that night into the sacred legend, and participate in that night's long vigil in the temple of Siva. Accordingly, I followed him, along with other young men, who accompanied their parents. This vigil is divided into four parts called praharas, consisting of three hours each. Having completed my task, namely having sat up for the first tow praharas till the hour of midnight, I marked that the pujaries, or temple priests, and some of the laymen devotees, after having left the inner temple, had fallen asleep outside. Having been taught for years

1. Badi or the Krsna paksa means the dark-half of the month whilst the moon wanes after the fullmoon; the other paksa is known as sudi on the Sukla paksa, whilst the moon waxes, after the new moon.

that by sleeping on that particular night, the worshipper lost all the good effect of his devotion, I tried to refrain from drowsiness by bathing my eye, now and then, with cold water. But my father was less fortunate. Unable to resist fatigue he was first to fall asleep, leaving me to watch alone.

### **From Idol to Imageless God**

Thoughts upon thoughts crowded upon me and one question after another arose in my disturbed mind. Is it possible-I asked myself-that this semblance of man, the idol of a personal God, that I see bestriding his bull before me, and who, according to all religious accounts, walks about, eats, sleeps, and drinks; who can hold a trident in his hand, beat upon his damaru (drum), and pronounce courses upon men-is it possible that he can be the Mahadeva, the great Diety? The sane who is invoked as the Lord of Kailasa, the Supreme Being, and the divine hero of all the stories we read of him in his Puranas? Unable to resist such thoughts any longer, I awoke my father, abruptly asking him to enlighten me; to tell me whether this hideous emblem of Siva in the temple was identical with the Mahadeva (Great God) of the scriptures, or something else. "Why do you ask?" said my father. "Because", I answered, "I feel it impossible to reconcile the idea of an Omnipotent, living God, with this idol, which allows the mice to run over his body and thus suffers his image to be polluted without the

slightest protest". Then my father tried to explain to me that this stone representation of the Mahadeva of Kailasa having been consecrated by the holy Brahmans, became, in consequence the god himself; and is worshiped and regarded as such; adding that as Siva cannot be perceived personally in this Kaliyuga-the age of mental darkness. Hence we have the idol in which the Mahadeva of Kailasa is imagined by his votaries; this kind of worship pleasing the great Diety as much as if, instead of the emblem, he were there himself. But the explanation fell short of satisfying me, I could not, young as I was; help suspecting misinterpretation and sophistry in all this, feeling faint with hunger and fatigue, I begged to be allowed to go home. My father consented to it, and sent me away with a sepoy, only reiterating once more his command that I should not eat, But when, once home, I had told my mother of my hunger, she fed me with sweets, and I fell into a profound sleep.

In the morning, when my father had returned and learned that I had broken my fast, he felt very angry. He tried to impress me with the enormity of my son; but do what he could, I could not bring myself to believe that idol and Mahadeva were one and the same god, and, therefore, could not comprehend why I should be made to fast for, and worship the former. I had, however, to conceal my lack of faith, and bring forward as an excuse for abstaining from regular worship, my ordinary study, which really left me little or rather no

time for anything else, In this, I was strongly supported by my mother, and even my uncle, who pleaded my case so well that my father had to yield at last and allow me to devote my whole attention to my studies. In consequence of this, I extended them to the Nighantu<sup>3</sup>, Purvamimamsa<sup>2</sup>, and other Satras, as well as to "Karmakanda" of the ritual.

### **First Bereavements**

There were besides myself in the family two younger sisters and two brothers, the youngest of whom was born when I was already sixteen. On one memorable night, as we were attending a nautch festival at the house of a friend, a servant was despatched after us from home, with the terrible news that my sister, a girl of fourteen, had been just taken sick, with a mortal disease. Notwithstanding every medical assistance, my poor sister expired within four ghatakas<sup>3</sup> after we had returned. It was my first bereavement, and the shock my heart received was great. While friends and relatives were sobbing and lamenting around me, I stood like one petrified, and plunged in a profound reverie. It resulted in a series of long and sad meditations upon the instability of human life. "Not one of the beings that ever lived in

1. Nighantu may a medical work or a Vedic Lexicon of Yaska.
2. One of the six systems of Indian Philosophy, dealing with yajnas; author is Jaimini.
3. Ghataka-about half an hour.

this world could escape the cold hand of death", "I, too, may be snatched away at any time, and die." Whither then shall I turn for an expedient to alleviate this human misery, connected with our death-bed ; where shall I find the assurance of, and means of attaining Mukti, the final bliss? It was there and then, that I came to the determination that I would find it, cost whatever it might, and thus save myself from the untold miseries of the dying moments of an unbeliever. The ultimate result of such meditations was to make me violently break, and for ever, with the mummeries of external mortification and penances, and the more to appreciate in the inward efforts of the soul.

### **Mental Turmoil : Aversion from Marraige**

But I kept my determination secret, and allowed no one to fathom my innermost thoughts. I was just eighteen then. Soon after, an uncle, a very learned man and full of divine qualities. one who had shown for me the greatest tenderness and whose favourite I had been from my birth, expired also ; his death leaving me in a state of utter dejection, and with a still profounder conviction settled in my mind that there was nothing stable in this world, nothing living for, or caring for, in a wordly life.

Although I had never allowed my parents to perceive what was the real state of my mind, I yet had been imprudent enough to confes to some friends how

repulsive seemed to me the bare idea of a married life. This was reported to my parents, and they immediately determined that I should be betrothed at once, and the marriage solemnly performed as soon as I should be twenty.

Having discovered this intention, I did my utmost to thwart their plans. I caused my friends to intercede on my behalf, and pleaded my case so earnestly with my father that he promised to postpone my betrothal till the end of the year. I then began entreating him to send me to Benares, where I might complete my knowledge of Sanskrit Grammar, and study Astronomy and Metaphysics until I had attained a full proficiency in those difficult sciences. But this time, it was my mother who opposed violently my desire. She declared that I should not go to Benares, as whatever I might feel inclined to study, could be learned at home as well as abroad ; that I knew as it was, and had to be married any how before the coming year, as young people through an excess of learning were apt to become too liberal and free sometimes in their ideas. I had no better success in that matter with my father. On the contrary ; for no sooner had I reiterated the favour I begged of him, and asked that my betrothal be postponed until I had returned from Benares, a scholar, proficient in arts and sciences, and then my mother declared that in such a case she would not consent even to wait till the end of the year, but would see that my marriage was celebrated immediately.



Perceiving at last, that my persistence only made things worse, I desisted, and declared myself satisfied with being allowed to pursue my studies at home, provided I was allowed to go to an old friend, a learned pandit who resided about six miles from our town in a village belonging to our Jamadari. Thither then, with my parent's sanction, I proceeded, and placing myself under his tuition continued for some time quietly with my study. But while there, I was again forced into a confession of the insurmountable aversion I had for marriage. This went home again I was summoned back at once, and found upon returning that everything had been prepared for my marriage ceremony. I had entered upon my twenty-first year, and had no more excuses to offer. I fully realized now that I would neither be allowed to pursue any longer my studies nor would my parents ever make themselves consenting parties to my celibacy. It was then, driven to the last extremity, that I resolved to place an eternal barrier between myself and marriage.

### **Leaves Home**

On an evening of the year Samvat 1903, without letting any one this time into my confidence, I secretly left my home, as I hoped, for ever, passing that first night in the vicinity of a village about eight miles from my home. I arose three hours before dawn, and before night had again set in I had walked over thirty miles, carefully avoiding the public thoroughfare, village, and localities in which I might have been recognized. These

precautions proved useful to me, as on the third day after I had absconded, I learnt from a government officer that a large party of men including many horsemen, were diligently roving about in search of a young man from the town of.....who had fled from his home. I hastened further on, to meet with other adventures. A party of begging Brahmans had kindly relieved me of all the money I had on me, and made me part even with my gold and silver ornaments, rings, bracelets and other jewels, on the plea that the more I gave away in charity, the more my self-denial would benefit me in my after-life. Thus having parted with all I had, I hastened on the place of residence of a learned scholar, a man named Lala Bhagat, of whom I had much heard on my way, from wandering sannyasins and vairagis (religious mendicants). He lived in the town of Sayala, where I met with a Brahamacarin who advised me to join at once their holy order, which I did.

### **Mulasankara becomes Suddha Caitanya**

After initiating me into his order and conferring upon me the name of Suddha Caitanya, he made me exchange my clothes for dress worn by them a reddish yellow garment. From thence, and in this new attire, I proceeded to the small principality of Kauthagangad, situated near Ahmedabad, where, to my misfortune, I met with a Vairagi, the resident of a village in the vicinity of my native town, and well acquainted with my family.

His astonishment was as great as my perplexity. Having naturally enquired how I came to be there, and in such an attire, and learned of my desire to travel and see the world he ridiculed my dress and blamed me for leaving my home for such an object. In my embarrassment, he succeeded in getting himself informed of my future intentions. I told him of my desires to join the Mela (public fair) of Karttika, held that year at Siddhapur, and that I was on my way to it. Having parted with him, I proceeded immediately to that place and taking my abode in the Daradi temple of Mahadeva at Nilkantha, where Daradi Svami and other Brahmanacarins, already resided. For a time, I enjoyed their society unmolested, visiting a number of scholars and professors of divinity who had come to the Mela, and associating with a number of holy men.

### **Father finds out the Son : Again the Final Escape**

Meanwhile, the Vairagi; whom I had met at Kauthagangad had proved treacherous. He had despatched a letter to my family, informing them of my intentions and pointing to my whereabouts. In consequence of this, my father had come down to Siddhapur with his sepoy, traced me step by step in the Mela, learning something of me wherever I had set among the learned pandits, and finally, one fine morning appeared suddenly before me. His wrath was terrible to behold. He reproached me violently, accusing me of bringing an eternal disgrace

upon my family. No sooner had I met his glance than, knowing well that there would be no use in trying to resist him, I suddenly made my mind how to act. Falling at his feet, with joined hands, and in supplicating tones, I entreated him to appease his anger. I had left home through bad advice, I said; I felt miserable, and was just on the point of returing home. when he had providentially arrived; and now I was willing to follow him again. Notwithstanding such humility, in a fit of rage, he tore my yellow robe into Shreds, snatched at my tumba and wresting it violently from my hand flung it far away, pouring my head at the same time a volley of bitter reproaches and going so far as to call me a matricide. Regardless of my promises to follow him, he gave me in the carge of his sepoys, commanding them to watch me night and day, and never leave me out of their sight for a moment.

But my determination was as firm as his own I was bent on my purpose and closely watched for my opportunity of escaping. I found it the same night. It was three in the morning, and the sepoy whose turn it was to watch me believing me asleep, fell asleep in his turn. All was still; and so softly rising and taking along with me a lota a jug) full of watr, I crept out, and must have run a mile before my absence was noticed. On my way, I espied a large tree, whose branches were overhanging the roof of a pagoda on it I eagerly climbed and hiding myself among its thick foliage upon the dome,

awaited what fate had in store for me. About four in the morning I heard and saw, through the apertures of the dome, the sepoys enquiring after me, and making a dilligent search for me inside as well as outside the temple. I held my breath and remained motionless, until finally, believing they were on the wrong track; my pursuers reluctantly retired. Fearing a new encounter, I remained concealed on the dome the whole day, and it was not till darkness had again set in that, algihting, I fled in an opposite direction. More than ever I avoided the public thoroughfares, asking my way of people as rarely as I could until I had again reached Ahmedabad, from whence I atonce proceeded to Baroda. There I settled for some time; and, at Chetan Math (temple) I had several talks and discussions with Brahman and a number of Brahmacarins and Sannyasins, upon the Vedanta philosophy. It was Brahmananda and other holy men who established to my entire satisfaction that Brahman, the deity, was no other than my own self-my Ego. I am Brahman a portion of Brahman; jiva (soul) and Brahman, the diety being one. Formerily, while studying Vedanta, I had come to this opinion to a certain extent, but now the important problem was solved and I have gained the certainty that I am Brahman.

At Baroda hearing from a Benarsi woman that a meeting composed of the most learned scholars was to be held at a certain locality, I repaired thither at once; visiting a personage known as Satchidanand Paramahamsa, with

whom I was permitted to discuss upon various scientific and metaphysical subjects. From him I learned also that there were a number of great Sannyasins and Brahmacarins who resided at Chanoda, Kanyali. In consequence of this I repaired to that place of sanctity, on the banks of Narbada, and at last met for the first time with real Diksitas, or initiated Yogins, and such Sannyasins as Chiarrama and several other Brahmacarins. After some discussion, I was placed under the tuition of one Parmananda Paramahansa, and studied for several months Vedantasara, Arya Harimide Totak, the Vedanta Paribhasa," and philosophical treatises. During this time, as a Brahmacarin, I had to prepare my own meals, which proved a great impediment to my studies. To get rid of it, I therefore concluded to enter, if possible into the Fourth Order of the Sannyasins. Fearing moreover, to be known under my own name, on account of my family's pride, and well aware that once received in this order I was safe, I begged of a Dacani Pandit, a friend of mine, to intercede on my behalf with a Diksita-the most learned among them, that I might be initiated into that order at once. He refused, however, point-blank to initiate me, urging my extreme youth. But I did not despair.

### **Suddha Caitanya becomes Dayananda.**

Several months later, two holy men, a Svamin and a Brahmacarin came from the Decean, and took up their abode, in a solitary ruined building, in the midst of

a jungle, near Chanoda about two miles distant from us. Profoundly versed in the Vedanta philosophy, my friend, the Decean Pandit, went to visit them, taking me along with him. A metaphysical discussion following brought them to recognize in each other Diksitas of a vast learning. They informed us, that they had arrived from Sringeri Matha, the principal convent of Sankaracarya in the South, and were on their way to Dvaraka. To one of them, Purnananda Sarasvati, I got my Deccani friend to recommend me particularly, and state at the same time, the object I was so desirous to attain and my difficulties. He told him that I was a young Brahmacarin, who was very desirous of pursuing his studies in metaphysics unimpeded ; that I was quite free from any vice or bad habits, for which fact he vouchsafed ; and that, therefore, he believed me worthy of being accepted in this highest probationary degree, and initiated into the Fourth Order, that of the Sannyasins ; adding that thus I might be materially helped to free myself from all worldly obligations, and proceed untrammelled in the course of my metaphysical studies.

But this Svamin also declined at first. I was too young, he said. Besides, he was himself a Maharastrian, and so he advised me to appeal to a Gujarati Svamin. It was only when fervently urged on by my friend, who reminded him that Deccani Sannyasins can initiate even Gaudas, and that there could exist no such objection in

my case, as I had already been accepted, and was one of the five Dravidas, that he consented. And on the third day following, he consecrated me into the order, delivering unto me a danda and naming me Dayananda Sarasvati. By the order of my initiator though, and my proper desire, I had to lay aside the emblematical bamboo-the danda renouncing it for a while, as the ceremonial performances connected with it would only interfere with and impede the progress of my studies.

### **Wanders in search of Yoga-Vidya**

After the ceremony of my initiation was over, they left us and proceeded to Dvaraka. For some time I lived at Chanoda Kanyali as a simple Sannyasin. But upon hearing that at Vyasa Rama, there lived a Svamin, whom they called Yogananda, a man thoroughly versed in the Yoga, to him I addressed myself as an humble student, and began learning from him the theory as well as some of the practical modes of the science of the Yoga-Vidya. When my preliminary tuition was completed, I proceeded to Chhinur, as on the outskirts of the town lived Kirshna satri, under whose guidance I perfected myself in the Sanskrit grammar and again returned to Chanoda where I remained for some time longer. Meeting there two Yogins, Jvalananda Puri and Sivananda Giri, I practised Yoga with them, also, and we all three held together many a dissertation upon the exalted science of the Yoga ;



until finally, by their advice, a month after their departure, went to meet them in the temple of Doodheshwar, near Ahmedabad, at which place they had promised to impart to me the final secrets and modes of attaining the Yoga Vidya. They kept their promise, and it is to them that I am indebted for the acquirement of the practical portion of that great science. Still later, it was divulged to me that there were many far higher and more learned Yogins than those I had hitherto met-yet still not the highest-who resided on the peaks of the mountain of Abu, in Rajputana. Thither then, I travelled again to visit such noted places of sanctity as the Arvada Briavani and others; encountering at last, those Girl, and learning from them various other systems and modes of Yoga.

It was in Samvat 1911 V., that I first joined in the Kumbha Mela at Hardwar, where so many sages and divine philosophers meet often unperceived together. So long as the Mela congregation of pilgrims lasted, I kept practising that science in the solitude of the jungle of Chandee; and after the pilgrims had seperated, I transferred myself to Rsikesa where sometimes in the company of good and pure Yogins and sannyasins, oftener alone, I continued in the study and practice of Yoga.

After passing a certain time in solitude, on the Rsikesa, a Brahmacarin and two mountain ascetics joined me, and we all three went to Tirhi. The place was full of ascetics and Raja pandits-so called on account of

their great learning. One of them invited me to come and have dinner with him at his house. At the appointed hour, he sent a man to conduct me safely to his place and both Brahmacarins and myself followed the messenger. But what was our dismay upon entering the house to first see a Brahmana preparing and cutting meat, and then proceeding further into the interior apartments, to find a large company of Pandits seated with a pyramid of flesh, rumpsteaks, and dressed-up heads of animals before them. The master of the house cordially invited me in; but with a few brief words-begging them to proceed with their good work and not disturb themselves on my account, I left the house and returned to my quarters. A few minutes later, the beef-eating Pandit was at my side, praying me to return, and trying to excuse himself by saying that it was on my account, that the sumptuous viands had been prepared. I then firmly declared to him that it was all useless. they were carnivorous, flesh-eating men, and myself a strict vegetarian, who felt sickened at the very sight of meat. If he would insist upon providing me with food, he might do so by sending me a few provisions of grain and vegetables which my Brahmacarin would prepare for me. This he promised me to do, and then, very much confused, retired.

### **Studies the Tantra-Cult**

Staying at Tirhi for sometime, I enquired of the same Pandit about some books and learned treatises. I wanted to get for my instruction; what books and manus-

cripts could be procured at the place, and where. He mentioned some works on Sanskrit grammar, classics, lexicographies, books on astrology and the Tantras&or ritualistics. Finding that the latter were the only ones unknown to me. I asked him to procure the same for me. Thereupon the learned man brought to me several works upon this subject. But no sooner had I opened them, then my eye fell upon such an amount of incredible obscenities, mistranslations, misinterpretations of text and absurdity, that I felt rather very much horrified. In this ritual I found that incest was permitted with mothers, daughters and sisters (of the shoemaker's caste), as well as among the pariahs or the outcastes-and worship was performed in a perfectly nude state. Spirituous liquors, flesh, and all kinds of animal food, mudra (the pristine and esoteric signet exhibition of indecent images)..... were allowed, from Brahmana down to Mang. And it was explicitly stated that all those five things of which the name commences with the nasal m, as for madya (intoxicating liquor) ; mina (fish) : mamsa (flesh) ; Matra (urine).....; and Maithuna (coition).....were so many means for reaching Mukti (salvation) : By actually reading the whole contents of the Tantras, I fully assured myself of craft and viciousness of the authors of the disgusting literature which is regarded as religious. I left the place and went to srinagr.

Taking up my quarters at a temple, on Kedar Ghat, I used these Tantras as weapons against the local Pandits,

whenever there was an 'opportunity of discussion. While there, I became acquainted with a Sadhu named Ganga Giri, who by day never left his mountain where he resided in a jungle. Our acquaintance resulted in friendship as I soon learned how entirely worthy he was of respect. While together, we discussed the Yoga and other sacred subjects, and through close questioning and answering became fully and mutually satisfied that we were fit for each other. So attractive was his society for me, that I stayed for over two months with him. It was only at the expiration of this time, and when autumn was setting in that I, with my companions, the Brahmacharin and the two ascetics, left Kedar Ghat for other places. We visited Rudra Prayag and other cities, until we reached the shrine of Agastya Muni. Further to the north, there is a mountain peak known as the Shivpuri (town of siva) where I spent the four months of cold season when finally parting from the Bhramacharin and the two ascetics, I proceeded back to Kedar. this time alone and unimpeded in my intentions, and reached Gupta Kasi (the Secret Banaras).

### **First Hand Experiences of Hindu Temples : Adventures**

I stayed but few days there, and went thence to the Triyugi-Narayana shrine, visiting on my way Gauri Kunda tank, and the cave of Bhimagupha. Returning in a few days to Kedar, my favourite place of residence, I there finally rested, a number of ascetic Brahmana worshippers-called

Pandas, and the devotees of the temple of Kdear, of the Jangam sect-keeping me company until my previous companions, the Brahmcarin with his two ascetics, returned I closely watched their ceremonies and doings, and observed all that was going on with a determined object of learning all that was to be known about these sects. But once that my object was fulfilled, I felt a strong desire to visit the surrounding mountains, with their eternal ice and glaciers, in quest of those true ascetics I have heard of, but as yet never met-the Mahatmas. I determined-come what might-to ascertain whether some of them did or did not live there as rumoured. But the tremendous difficulties of this mountainous journey and the excessive cold forced me, unhappily, to first make enquiries among the hill tribes and learn what they knew of such men. Everywhere I encountered either a profound ignorance upon the subject or a ridiculous superstition. Having wandered in vain for about twenty days disheartened, I retraced my steps, as lonely as before, my companions who had at first accompanied me, having left me two days after we had started through dread of the great cold. I then ascended the Tunganatha Peak. There I found a temple full of idols and officiating priests, and hastened to descend the peak on the same day. Before me were two paths, one leading west and the other south-west, I chose at random that which led towards the jungle, and ascended it. Soon after, the path led me into a dense jungle, with rugged rocks and dried up waterless brooks. The path stopped abruptly there. Seeing myself thus

arrested, I had to make my choice to either climb up still higher, or descend. Reflecting what a height there was to the summit, the tremendous difficulties of climbing that rough and steep hill, and that the night would come before I could ascend it, I concluded that to reach the summit that night was an impossibility. With much difficulty, however, catching at the grass and the bushes, I succeeded in attaining the higher bank of the Nala (the dry brook) and standing on a rock, surveyed the environs I saw nothing but tormented hillocks, high land, and a dense pathless jungle covering the whole, where no man could pass. Meanwhile the sun was rapidly descending towards the horizon. Darkness would soon set in, and then, without water or any means of kindling fire, what would be my position in the dreary solitude of that jungle

By dint of tremendous exertion, through, and after an acute suffering from thorns, which tore my clothes to shreds, wounded my whole body, and lamed my feet, I managed to cross the jungle, and at last reached the foot of the hill and found myself on the high way. All was darkness around and over me, and I had to pick my way at random, trying only to keep to the road. Finally I reached a cluster of huts and learning from the people that road led to Okhi Matha, I directed my steps towards that place, and passed the night there. In the morning, feeling sufficiently rested, I returned to the Gupta Kasi (the Secret Varanasi), from whence I had started on my

northward journey. But that journey attracted me, and soon again I repaired to Okhi Math, under the pretext of examining that hermitage and observing the way of living of its inmates. There I had time of examining at leisure the ado of that famous and rich monastery, so full of pious pretences and a show of asceticism. The High Priest (or Chief Hermit) called Mahanta, tried hard to induce me to remain and live there with him, becoming his disciple. He even held before me the prospect, which he thought quite dazzling, of inheriting some day his lacs of rupees, his splendour and power, and finally succeeding him in his Mahantaship, or supreme rank. I frankly answered him that had I ever craved any such riches and glory, I would not have secretly left the house of my father, which was not less sumptuous or attractive than his monastery, with all its reaches. "The object which induced me to do away with all these worldly blessings," I added, "I find you neither strive for, nor possess the knowledge of," He then enquired what was that object for which I so strived. "That object," I answered "is the secret knowledge, the Vidya, or true erudition of a genuine Yoga; the Mukti which is reached only by the purity of one's soul, and certain attainments unattainable without it. Meanwhile the performance of all the duties of man towards his fellow-men and the elevation of humanity thereby."

The Mahanta remarked that it was very good, and asked me to remain with him for some time at least. But

56

I kept silent and returned no reply; I had not yet found what I sought. Rising on the following morning very early, I left this rich dwelling and went to Joshi Math. There in the company of Daksinee or Maharastra Sastri and sannyasins, the true ascetics of the Fourth Order I rested for a while."

The account in the Autobiography of Pandit Dayananda Sarasvati published by the Theosophical Publishing House, 1952 ends over year. The rest has been taken from Harbilas Sharda's Life of Dayananda Sarvasvati.

At Joshi Math, I met many Yogins and learned ascetics, and in a series of discussions, learnt more about Yoga Vidya. Parting with them, I went to Badri Narayana, the famous palce of pilgrimage. The learned Rawalji was at that time the Chief priest of the temple; and I lived with him for a few days. We held discussions on the Vedas and the Darsanas. Having enquired from him whether he knew of some genuine Yogin in the neighbourhood I learnt to my regret, that there was none there at the time, but he had heard that were in the habit of visiting his temple at times. Then I resolved to make a thorough search for them throughout the country and especially in the hills.

### **Alakhananda Episode**

One morning at day-break I set out on my journey; when following along the foot of the mountains, I at last



reached the banks of the Alaknanda river. I had no desire of crossing it, as I saw on its opposite bank the large village, called Mana. Keeping, therefore, still to the foot of the hills, I directed my steps towards the jungle, following the river course. The hills and the road itself were thickly covered with snow, and, with the greatest difficulty, I succeeded in reaching that spot where the Alakhnanda river is said to take its rise. But once there, finding myself surrounded by lofty hills on all sides, and being a stranger in the country, my progress that moment was greatly retarded. Very soon the road ceased abruptly and I found no vestige of even a path. I was thus at a loss what to do next; but I determined finally to cross the river and enquire for my way. I was poorly and thinly clad, and cold was intense and soon became intolerable. Feeling hungry and thirsty, I tried to deceive my hunger by swallowing a piece of ice, but found no relief, I then began to ford the river; in some places it was very deep, in others shallow-not deeper than a cubit but from eight to ten cubits wide. The river bed was covered with small and fragmentary bits of ice, which wounded and cut my naked feet to bleed. Very luckily the cold had quite benumbed them, and even large bleeding cracks left me insensible for a while. Sleeping on the ice more than once, I lost my footing and came nearly falling down and thus freezing to death on the spot. For, should I find myself prostrated on the ice, I realized that benumbed as I was all over, I would find it very difficult to rise again. However, with great exertion,

and after a terrible struggle, I managed to get safe enough on the other bank. Once there more dead than alive-I hastened to denude the whole upper part of my body, and with all I had of clothes on me to wrap my feet up to the knees and then exhausted, famished and unable to move, I stood anxiously waiting for help, knowing not whence it would come. At last throwing a last look around me, I espied two hill men, who came up and having greeted me with their "Kashiamba" invited me to follow them to their home, where I would find food. Learning my trouble, they, moreover, promised to guide me to Sadpat, a very sacred place; but I refused that offer, for I could not walk. Notwithstanding their pressing invitation, I remained firm and would not take courage and follow them as they wanted me to do, but after telling them that I would rather die, refused even to listen to them. The idea has struck me there that I had better return and prosecute my studies. The two men then left me and soon disappeared among the hills. Having rested, I proceeded on my way back. Stopping for a few minutes at Vasudhara, a sacred bathing place, and passing by the neighbourhood of Mana village, I reached Badhri Narayana at eight O'clock that evening. Upon seeing me, the Rawalji and his companions were astonished and enquired where I had been since the early morning. I then sincerely related to them all that had happened to me. That night after having restored my strength with a little food, I went to bed, but getting up early on the following morning I took leave of Rawalji and set cut on my jour-

ney back to Rampur. that evening, I reached the home of a hermit, a great ascetic, and passed the night at his place. That man had the reputation of being one of the greatest sages living, and I had along conversation with him upon religious subjects. At Rampur more fortified than ever in my determinations, I left him next morning, and after crossing hills and forests and having descended the Chilkia Ghati, I arrived at last a Rampur where I took up quarters at the house of the celebrated Ramgiri so famous for holiness and purity of his life. I found him a man of extra ordinary habits, through. He never slept but used to pass whole nights in holding conversation-very loud some times-apparently with himself. Often we heard a loud scream, then weeping, though there was none in his room with him. Extremely surprised, I questioned his disciples and pupils and learnt from them that such was his habit, through nobody could tell me what it meant. Seeking an interview with him, I learnt sometime after what it really was; and thus I was enabled to get convinced that it was not true Yoga he practised, but that he was only partially versed in it. It was not what I sought for.

### **Myth of Nadi-Cakra-Conceptual, not real**

Leaving him, I went to Kashipur and thence to Dronasagar, Nainital district where I passed the whole winter : thence again to Sambhal through Moradabad; after crossing Garh Muktesar, I found myself again on the bank of the Ganga.

Besides other religious works, I had with me the Siva-Samhita the Hatha Yoga Pradipika and the Gheranda Samhita, which I used to study during my travels. Some of these books treated of the Nadi-cakras (nervous system) giving very exhaustive descriptions of the same, which I could never grasp, and which finally made me doubt as to the correctness of these works. I had been for some time trying to remove my doubts, but had found as yet no opportunity. One day I chanced to meet a corpse floating down the river. There was the opportunity, and it remained with me to satisfy myself as to the correctness of the statements contained in the books about an anatomy and man's inner organs. Ridding myself of the books which I laid near by, and taking off my clothes, I resolutely entered the river and soon brought the dead body out and laid it on the bank. I then proceeded to cut open with a large knife in the best manner I could. I took out and examined the Kamala (the heart) and cutting it from the navel to the ribs, and a portion of the head and neck, I carefully examined and compared them with the descriptions in the books. Finding that they did not tally at all, I tore the books to pieces and threw them into the river after the corpse. From that time gradually I came to the conclusion, that with the exception of the Vedas, Upanisads, Patanjala and Samkhya, all other works on science and the Yoga were false.

### **Kanpur and eastwards**

Having lingered for sometime on the banks of the

Ganga, I arrived next at Farrukhabad, when having passed shringi-Rampur, I was just entering Kanpur by the road east of the Cantonment, the Samvat Year 1912 was completed on 5th April, 1856.

During the following five months, I visited many a place between Kanpur and Allahabad. In the begining of Bhadrapada 5, 1913 Vikrami (1856) I arrived at Mirzapur where I stopped for a month or so near the shrine of Vindhyacala Asoolasji. I arrived at Varanasi in the early part of Asvina and took up my quarters in the cave at the confluence of the Varuna and the Ganga, which then belonged to Bhunanda Sarasvati. There I met with Kakaram, Raja Ram and other Sastris, but stopped there only twelve days and renewed my travels after what I sought for. It was at the shrine of Durga-koho in Candalagarh (now known as Chunar) that I passed ten days. I now left off eating rice altogether, and living but on milk, I gave myself up entirely to the study of the Yoga, which I practised night and day.

Unfortunately, I got at that time into the habit of using bhang (a strong narcotic leaf) and at times felt quite intoxicated with its effect. One day after leaving the temple, I came to a small village near Chandalarah (Chunar), where by chance I met an attendant of mine of former days. On the other side of the village and at some distance from it stood a sivalaya (a temple of siva) wherer I proceeded to pass the night. While there under

the influence of bhang, I felt fast asleep and dreamt that night a strange dream. I thought I saw Mahadeva and his wife Parvati. They were conversing together and subject of their talk was myself. Parvati was telling Mahadeva that I ought to get married, but the god did not agree with her. She pointed to the bhang. This dream annoyed me a good deal when I awoke. It was raining and I took shelter in the verandah opposite the principal entrance to the temple, where stood the huge statue of the bull-god Nandi. Placing my clothes and books on its back, I sat and meditated, when suddenly happening to throw a look inside the statue which was empty. I saw a man concealed inside. I extended my hand towards him which must have terrified him; for jumping out of his hiding place, he took to his heels in the direction of the village. Then I crept into the statue in my turn and slept there for the rest of the night. In the morning an old woman came and worshipped the bull-god with myself inside. Later on she returned with offerings of gur (jaggery or molasses) and a pot of Dahi (yoghurt or curd), which, making puja to me (whom she evidently mistook for the god himself), she offered and desired me to accept and eat, I did not disabuse her, but being hungry, ate it all. The curd being very sour proved a good antidote for the bhang and dispelled the signs of intoxication, which relieved me very much

### **On the banks of Narmada**

After this adventure, on the 26th March, 1857, I

renewed my journey towards the hills to reach the place where the river Narmada takes its rise. I never once asked my way, but went on travelling southwards. Soon I found myself in a desolate spot, covered thickly with jungles, with isolated huts appearing now and then among the bushes at irregular distances. At one of such places I drank a little milk and proceeded onward. But about half a mile further, I came to a dead stop. The road had abruptly disappeared and there remained but the choice of narrow paths leading I know not where. I soon entered a dreary jungle of wild plum trees and very thick and huge grass with no signs of any path in it, when suddenly I was faced by a huge black bear. The beast growled ferociously and raising on its hind legs, opened wide its mouth to devour me. I stood motionless for some time, and then slowly raised my thin cane over him when the bear ran away terrified. So loud was its roaring, that the villagers whom I had just left, hearing it, ran to my assistance and soon appeared armed with large sticks and followed by their dogs. They tried hard to persuade me to return with them. If I proceeded any further, they said, I would have to encounter the greatest peril in the jungles which, in those hills, were the habitates of bears, buffaloes, elephants, tigers and other ferocious beasts. I asked them not to feel anxious for my safety, for I was anxious to see the sources of the Narmada, and would not change my mind for fear of any peril. Then seeing that their warnings useless, they left me after having made me accept a stick thicker than my own for self-

defence, they said, but which stick I immediately threw away.

Forest life-On that day I travelled without stopping until it grew quite dark. For many hours, I had not perceived the slightest trace of human habitation around me, no villages in the far off, not even a solitary hut or a human being. But what my eyes met me the most. was a number of trees, twisted and broken, which had been uprooted by the wild elephants and felled by them to the ground. Further in, I found a dense and impenetrable jungle of plum trees and other prickly shrubs, when at first I saw no means of extricating myself. However, partly crawling on the belly, partly creeping on my knees, I surmounted this new obstacle and after paying a heavy tribute with pieces of my clothes and even my skin, bleeding and exhausted I got out of it. It had grown quite dark by that time, but even this-if it impeded-did not arrest my progress onwards. I proceeded until I found myself entirely hemmed in by lofty rocks and hills thickly grown over with a dense vegetation, but with evident signs of being inhabited. Soon I perceived a few huts, surrounded by heaps of cowdung, a flock of goats grazing on the banks of a small stream of clear water and a few welcome lights glimmering between the crevices of the walls. Resolving to pass the night there and to go no further till the next morning, I took shelter at the foot of a large tree which over-shadowed one of the huts. Having washed my bleeding feet, my face and hands in the stream, I had barely sat to tell my prayers, when I was suddenly distur-



bed in my meditations by the loud sounds of tom tom. Shortly after, I saw a procession of men, women and children, followed by their cows and goats, emerging from the huts and preparing for a night religious festival. Upon perceiving a stranger, they all gathered round me, and an old man came enquiring curiously whence I had appeared I told them, I had come from Benares, and was on my pilgrimage to the Narbada sources, after which answer they all left me to my prayers and went further on. But in about half an hour came one of their headmen accompanied by two hillmen and sat by my side. He came as a delegate to invite me to their huts. But, as before, I declined the offer (for they were idolators). He then ordered a large fire to be lit near me and appoint two men to watch over my safety the whole night. Learning that I used milk for my food, the kind headman asked for my kamandal (a bowl) and brought it back to me full of milk, of which I drank a little that night. He then retired, leaving me under the protection of my two guards. That night I slept until dawn, when rising and having completed my devotions, I prepared myself for further events

The Autobiography ends here, with events from childhood to March, 1857.

### **Dayananda's Biographers-B**

This is all that we find in the **Autobiography** of Dayananda. After his death, a number of persons got interested

in the details of the life-sketch and his activities. All that we know about Dayananda is from the following sources :

(i) The first thirty-two years of his life (1824-1856), from the fragmentary **Autobiography**, given above, (originally written in Hindi at the request of Colonel H.S. Olcott) and published as the English version in the Theosophist. In 1860, Dayananda reached Mathura to study under his great teacher Virajananda.

(ii) Dayananda again referred to himself in 1875 in one of his fifteen lectures in response to a request from people in Poona for information about his family and early life (Lectures published in Marathi thence into Hindi as Poona Pravacana or Upadesa Manjari). The published lectures depend only on reporting and as such, the details are not exactly authoritative.

(iii) the material collected by Lekhram, a Vedic missionary, deputed by the Punjab Arya Pratinidhi Sabha in 1888 to collect materials for an authentic life of Dayananda. Whilst he was busy writing and editing the last chapters, he was assassinated by a frantic Muslim on March 6, 1897. This was written, edited and published as "Maharsi Svami Dayananda Sarsvati Ka Jivana-Caritra", in

1897 with an Introduction from the pen of Munshiram (later on known as Sraddhananda).

(iv) The preliminary Bengali publication by Devendranath Mukhopadhyaya, and published as Dayananda-Caritra (2 parts) in 1896; in Bengali and its Hindi version appeared in 1911 from Meerut. we shall be always obliged to Devendranath Mukhopadhyaya for the labour he did in connection with various details of Dayananda's life. He went round the country, exploring facts and collecting the relevant material (1916) and editing it. He had hardly edited the first four chapters, that he had an attack of paralysis and he died.

After a sustained research, he could definitely show that Dayananda was born at Tankara, a town in the Indian State, called Morvi in Kathiawad Saurashtra. We do not know the exact date of birth, but we know that he was born in 1824 (Vikrama Samvat 1881). His father was Karsanalal Ji Tiwari, a Samavedi, Audicya Brahmana. Karsanji's father Lalji left Sidhpur, and settled in the Kaushia village of the Jamnagar state. Dayananda was the eldest son of his father and was named as Mulshankar, and was also called as Dayalji, he had two brothers and two sisters. Of the two brothers of Dayananda, one is said to have died of cholera in 1861, and the other

Vallabhaji died two months after his marriage. The eldest daughter of Karsanji was Prembai and she was married to one Mangalji Lila Rawal whom Karsanji had brought from Gundimandu, a village in the Gondal State. Prembai's great grandson Prabhashankar Rawal, popularly known as Popal Rawal, came and took up his residence in Karsanji's house in Tankara after Karsanji's death.

Dayananda's father Karsanji was a landholder and a banker, and owned a large part of the Kaushia village. He also held the office of Revenue Collector. Of course, thus Karsanji was a wealthy person, as stated by Dayananda also in his Autobiography. Karsanji was a staunch Saiva (the follower of the Siva Cult). He built the temple of Kubernatha Mahadeva in Tankara. After the departure of Mulshankar (Dayananda) and the death of his other two sons, Karsanji made provision for his widowed daughter-in-law and other dependents and relations and gave the rest of his estate to his son-in-law Mangalji, and gave more of his time and attention to the worship of Siva. We have seen in the Autobiography the detailed description of what happened on the Sivaratri Day (a holy festival devoted to Siva) when Mulshankar was asked to keep night vigil and rigorous fast at the Jhandeshwar Temple (a temple constructed in 1812). This incident destroyed Dayananda's faith in idolatry for ever. Thus this event had been a great turning point in his life.

The second great event occurred five years later when he was eighteen. This was in connection with the death of his sister, a girl of fourteen. This was the first bereavement in Dayananda's life; the shock was naturally great and he says in his Autobiography, "While friends and relatives were sobbing and lamenting round me, I stood like one petrified and plunged in a profound reverie" Like the great Bhddha, he also thought, "not one of the beigns that ever lived in this world could escape the cold hand of death. I thought I too may be snatched away at any time and die." Soon after the death of the dear sister, his uncle, a very learned person of the family, died. This convinced Dayananda that "There was nothing worth living for or caring for in a worldly life." Dayananda was now nineteen (1842). These instances gave birth, as if, to the Philosopher in Dayananda. We have already known from his Autobiography, how Dayananda left his home in protest ot the proposals of his marriage and in utter disgust from the normal mundane attitude towards life. As he had said himself, he wanted to learn the true Yoga Vidya as might release him from the bondage of life and death, but later on he devoted himself to the true service of mankind engrossed in idolatory and other superstitions. In his wanderings from place to place, he gathered a frist hand information of credulities and superstitions prevailing in temples and places of worship.

Dayananda left his home when he was twenty-one, and when the arrangements of his marriage were brisk.

On the advice of a Brahmacarin, he was initiated in his order and came to be known as Suddha Caitanya, and wandered about to find out if there were eminent Sadhus and Yogins there anywhere. He bravely faced all the difficulties. He describes his adventure at Alakhnanda his roamings on the banks of Narmada and the details of his experiences in a forest around the river. His Autobiography takes us to 1856. Nothing is known of the next three years till he came to Mathura in 1859. Indian mutiny is over in 1857, but we have no accounts of the whereabouts of Dayananda during this period mutiny. He makes a casual reference to one incident. "When in the year 1914 V. (1857 A. D.) the English army fired their cannon shot and smashed the temples and idols, why did not the idol God stir? The warriors of the Baghera clan fought their best and opposed the enemy but the stone idol could not break even a leg of an ant". (satyārtha Prakasa, XI, 86).

### **Meets Svami Virajananda :**

Having learnt that a very learned Sannyasin, Virajananda, lived in Mathura, Dayananda became anxious to meet him and started for that place. On reaching Hathras, he heard that Virajananda was to hold a Sastrartha (a public discussion amongst learned) at Mursan, Dayananda therefore left for that place. On arriving there he learnt that Virajananda had gone back

to Mathura after the sastrartha. He, therefore, now left for Mathura. We are told that he reached Mathura in Vaisakha or Jyestha 1916 Vikrami (May, 1859) ; but according to Lekhram, another biographer, on Karttika Sudi 2, 1917 (November 14, 1860). He put up in the temple of Laksmi-Narayana. At the earliest, he went to Virajananda's house, knocked the door, and the question came in the sharp tone from within ; "who's there?"

"A Sannyasin, Dayananda. by name", was the reply.

"Do you know anything of the Sanskrit grammar?"

"Yes, I have studied Sarasva'a etc."

At this reply the door opened, and Dayananda went in. After a brief talk Dayananda was told by Virajananda the difference between the arsa and anarsa literature (books by the ancient rsis and by the modern acaryas). Dayananda was asked to throw the books (the anarsa or the modern ones by ordinary writers) to the river, Yamuna, which he did, of course, but reluctantly. Finally, Virajananda told him; " I am not in the habit of teaching Sannyasins, but if I take you in as a pupil, how will you manage to live?" Dayananda assured him of the arrangements that he would make; he procured some how a sum of rupees thirty-one and purchased a copy of the Mahabhasya, a commentary on Panini's Astadhyayi by Patanjali. Dayananda's reverence for Virajananda cahanced as the days passed.

Virajananda was often very harsh to his pupils, and sometimes to Dayananda also. He would frequently inflict corporeal punishment upon Dayananda; one day he gave him a blow with stick which left a permanent scar on Dayananda's body. Dayananda never took ill on this account. He told his revered teacher with all humility, "Most holy Sir, you should not give yourself so much trouble on my account. My body is hard as iron and cannot be hurt much with your stick. Your own delicate hands may suffer by the exertion, and that would really pain me."

### **From Yoga to Grammar and from Grammar to the World Service :**

Dayananda stayed with Virajananda for two years and a half, and during this period he had mastered Astadhyayi Mahabhasya, the Vidanta Sutras and several other works. At the conclusion of the studies and at the parting, Dayananda managed to procure about a pound of cloves as a token present to his revered preceptor. Virajananda gave to his illustrious pupil his sincerest blessings, and demanded for the customary daksina (the customary parting present), but he further said, "Do you think I would ask you for anything you have not got?" On this Dayananda said, "Most holy Sir, I am ready to lay at your feet whatever you think I have really got in possession."

"Dear Son", so said Virajananda, "you have really got it, and that is true knowledge. If you would pay



me my daksina, give this true knowledge to the mother-land. The Vedas have long ceased to be taught in Bharatavarsa (India); go and teach them; teach the true sistras, and dispel by their light, the darkness which the false creeds have spread. Remember that while works by common men are utterly misleading to the nature and attributes of the one True God, and slander the great Rsis and Munis, those by the ancient teachers are free from such a blemish. This is the test which will enable you to eifferentiate the true ancient teaching from the writing of ordinary men."

This is as how one of the biographers has described the parting of the two great teachers, Virajananda and Dayananda. Dayananda bowed his head, amde a solemn promise, and took leave of his guru. Now begins another chapter in the life of Dayananda.

From Mathura, Dayananda came to Agra, May 1863, and stayed up to the close of 1865, he went then to Dholpur for the search of the copies of the Vedas, where the Maharaja was having a Bhagavat Saptaha (a week devoted to the reading of the Bhagavat Purana) Dayananda advised the Maharaja to discontinue it and replace it with the recitation of the Gayatri Mantra, which was Vaidika. Dayananda made a hectic tour from place to place, discussing with people on topics like idolatory, the teachings of the Puranas, the social evils and hosts of the

subjects relating to the Hindu credulities. In March 1866, He visited Puskara near Ajmer, a place of holy pilgrimage, and started attacking idolatory. People took up the challenge, and came to discuss with him publicly. Dayananda asked them to show if the idolatory had a sanction of the Vedas and the ancient Vedic literature. Nobody had ever challenged Hindus thus before. Dayananda at Ajmer, as elsewhere exposed Bhagvata, he denounced the temples also, and fearlessly gave it out as his opinion that religious necklace and rosaries were nothing better religious necklace rosaries were nothing better than so much of wood. The Pandits and priests were horror-struck at the views of this new person, a Sannyasin, a Hindu; they came to argue with him, but Dayananda's arguments were superb and he was unassailable in his position.

Dayananda did not have discussions and exchange ideas with Hindu Pandits alone; at Ajmer he had discussions with the Rev. Mr. Grey, Mr. Robson, Shoolbred and other Christian missionaries on the subjects like God, the soul, the laws of Nature and the Vedas. Dayananda was against the Christian superstitions and credulities as much as he was against those of the Hindus. He wanted to purge out all religions of their dogmatic and untrue myths and ideas. He was against the concept of Christ being the only son of God or his being a prophet in the same way as he was against Rama and Krishna as the incarnations of God. He was against the ideas of anybody being accepted as a mediator between man and his

god. Dayananda interviewed with British Government officials of high rank also. He talked with them on the question of the necessity of cow protection, and gave useful positive suggestions to them in the interest of the common man and prosperity of India.

### **Agra Durbar of 1866 :**

Dayananda came to know about a grand Durbar, going to be held at Agra (November, 1866) ; he wanted to avail this opportunity for his mission. The Durbar was a magnificent affair; all the Indian princes were present there. Svami Dayananda reached this place; commenced his lectures, published a pamphlet against the teachings of the Bhagavata Purana and its credulities. Thousands of the copies of this pamphlet were distributed free to public. Of course, this pamphlet was in Sanskrit, since Dayananda thought, it is the learned pandit in India who guides her destiny, and if he gets convinced in respect to what is to be accepted and what not, then, and then only, a revolution in the field of theology and philosophy could be brought about.

### **Hardwar Kumbha and Heroic Delcaration against Hypocrisy and Superstitions :**

Dayananda got an opportunity of attending a Kumbha Mela at Hardwar, a very sacred place at the base of the Himalayas (March 12, 1867) Dayananda reached the place a month earlier before the actual commencement of

this Mela (Fair). (Kumbha Fair is one of the largest fairs of the world held periodically at several places in India, e.g., at Allahabad, Hardwar, Nasik and Ujjain). Dayananda found the place choked with votaries of a thousand and one false creeds, and people of theology engaged in a fierce disputation with one another, mostly on personal matters. Dayananda encamped at Sapta-Sarovar, six miles away from Hardwar on the way to Rishikesh. He put up eight to ten huts and planted flag with the inscription PAKHANDA KHANDANI PATAKA (Flag for denouncing Hypocrisy and Sham). He had with him a band of Sannyasins and Bhrahmanas, about 15-16 in all. He started giving discourses publicly on idol worship, avatara-vada (the concept of Incarnation of God in human forms), the Bhagavata, the pilgrimages painting faces, Kanthis (necklaces and rosaries), and started denouncing these practices. This created a stir in the Kumbha Fair. Such thing had never happened before in history. People for the first time saw a Hindu Sadhu denouncing the myths of Puranas, which were held sacred and authoritative so far, for the first time they learned that what they have been practising and professing had no sanction in their own ancient literature, as the Vedas the Upanisads and the Six Systems of Indian Philosophy (the Darsanas). Many people thought that this new Sadhu or hermit is either a Christian Missionary in Hindu garb, or is anatheist. But here was a person, devotee of God and the one who loved India and her pristine culture of the glorious age. He declared that it would be erro-

neous to accept everything that has been written in Sanskrit language from time to time. Nothing is to be accepted on the grounds that it is old and traditional; nothing is to be discarded or rejected simply because it is now.

A great scholar of Sanskrit, Svami Visuddhananda had also come to Hardwar to attend the Kumbha Fair There were host of other so-called learned person of repute. But Dayananda could at once see how the world was compassed with ignorance The leaders of the community were exploiting poor people by dominating on them and misguiding them. He realized that the occasion demanded that he should rise above the limitations set by social conventions, and fearlessly proclaim the truth and to impart to others the knowledge which he had acquired through the study of the Vedic literature. He spoke truth and spoke without fear. As a great teacher, he was not for compromises. He lived simply; his own needs were minimum; he had nothing else with him but a loin-cloth He was pained at all that he saw at the Kumbha Fair, the massive ignorance. It was not an easy task to dispel the wide spread ignorance. For a time, he retired to seclusion: lived hungry for days together, because to beg for food was also not his way.

There has been a practice in India to feed Brahmanas and paying them presents with the idea that whatever is fed to them or given to them would go to the deceased

elders, like parents, in their next life. This ceremony is known as the Sraddh of the dead or feeding the Manes. Dayananda started preaching against this time-honoured practice also; he told people that are alive, not thereafter- He told people that according to the Vedic philosophy, the next life is obtained on the basis of merits and demerits in this life. Everybody who is born must die; and all those who die are necessarily born again (until they are emancipated or have attained their Mukti). He also told people that God does not take births in human or animal forms. These are the infinitesimal souls who are bound by the Law of Karma, and are born again and again. God has no mediator, be he a prophet, a teacher, a saint, or an incarnation. God is not confined to the precincts of temples, churches or mosques. To a theist, all places are sacred, whether in India or outside. Apart from historical associations, no special sanctity is attached to the hills or mountains like our Himalayas or the Vindhya, nor with rivers like the Ganga, the Yamuna, or the Narmada. India is as sacred as any other country in the world.

Dayananda in his early days started condemning the Eight-Gossips as he named them. People were asked to give up the following eight vices : (i) To hold that the eighteen Puranas are the composition of the Sage Vyasa, and they are authoritative. (ii) Idol worship. (iii) The

saiva, sakta, Ramanuja and other Vaisnava cults. (iv) Tantra, Mantra and the systems of Vamamarga (esoteric). (v) Addiction to liquor, bhang and other drugs,. (iv) Adultery. (vii) Stealing. (viii) Cheating, deceiving and speaking lies.

Dayananda's daily routine was simple. He used to get up at 2 A. M., and used to have long walks along a river; then after toilet and bath he used to sit for the yogic Samadhi (Yogic Contemplation), then a little of physical exercise; then he conversed with people, who used to assemble in large numbers. In the early days, he used to speak only in Sanskrit. Except for a loin cloth, he did not have any other clothes.

Dayananda's name and fame soon spread all over India. He was as if a new enlightenment to people. But there was another aspect also. He was outspoken and did not spare any person for his credulities and false notions. And thus he created jealousies also. There were vested interests of priests who used to look after temples and indulged in idolatory and priestcraft. People were mighty afraid of Dayananda, lest they may be exposed. Many a time, Dayananda was either given poison along with food or was attacked on person. Once he had a hot discussion with Rao Karansingh, a big landlord on religious matters. This threw Rao Karansingh, into rage,

and he took cut his sword. Dayananda calmly said, "If you wish to fight, fight with the Raja of Jaipur or Jodhpur. If you wish to find out the truth of religion by discussion, send for your Guru Rangacarya. If you wish to kill me because I tell the truth, use your sword on me." On this, he abused Dayananda, and aimed a blow. Dayananda, however, got up, snatched the sword, and broke it into two. Some of the people who came to know of this incidence asked Dayananda to report the matter to police for a legal action, but Dayananda coolly said, "If Karansingh has not behaved like a Ksattriya, why should I stoop down from my Bhrahmana character?" There are various other occasions when plots were hatched against Dayananda, but he providentially always escaped.

### **Kashi sastrartha : Campaign against Idolatory :**

Varanasi has been traditionally known as a city of sacred learning in India, -a topmost centre of Sanskrit studies. This has been a citadel of orthodoxy. Dayananda decided to settle the issue of Idol worship and other Pauranic concepts once for all through academic discussions at this centre. In October, 1869, he reached Ramnagar, the place of the Maharaja of Varanasi; this was



an occasion of Vijyadashmi, a festival celebrated in northern India in commemoration of the victory of Rama over his rival Ravana. The Maharaja at the suggestion of Dayananda arranged for a historic discussion between Dayananda and the Pandits of Varanasi at the Anandbagh (a garden). Twenty-seven eminent Pandits surrounded Dayananda and sat round him. The Maharaja asked his state Pandit Taracharan Tarkaratna to open the debate. The Pandits were asked to show that idolatry had a sanction of the Vedas but they tried to evade the issue and the entire sastrartha ended in a confusion. A well known Calcutta paper, The Hindu Patriot of January 17, 1870, gave an article from the pen of the editor which contained the following sentences :

The stronghold of Hindu idolatry and bigotry which, according to Hindu mythology, stands on the trident of Siva, and is, therefore, not subject to the influence of earthquakes, has lately been shaken to its foundation by the appearance of asage from Gujrat. The name of this great personage is Dayanand Sarasvati. He has come with the avowed object of giving a death blow to the present system of Hindu worship. He considers the Vedas to be the only religious books worthy of regard, and styles the Puranas as cunningly-devised fables, the inventions of some shrewd Brahmans at a later period for the subservience of their selfish motives. The Vedas,

says he, entirely ignore idol worship, and he challenges the Pandits and great men of Benares (Varanasi) to meet him in argument. Some times ago, the Maharaja of Ramnagar held a meeting in which he invited the great Pandits and the elite of Benares. A curious and protracted logomachi took place between Dayanand Sarasvati and Pandits, but the latter notwithstanding their boasted learning and deep insight into the sastras met with a signal discomfiture. Finding it impossible to overcome the greatmen by regular discussion, the Pandits resorted to the adoption of a sinister course to subserve their purpose. They made over to the sage an extract from the Puranas that favoured of idolatry, saying that it is a text from the Vedas.....The whole episode shows that the Pandits had made up their minds in advance by all means, fair or otherwise to vindicate their faith and that the Maharaja of Benares by his connivance was a party to this unholy conspiracy....."

"The sastrartha thus ended in a pandemonium."

the Tattva Bodhini of Culcutta reported the incident as follows :

"At this time Svami Dayananda Sarasvatias, a Vedaknowing Pandit, going to Kashi, proclaimed that the Vedas did not enjoin idolatry. Upon this, a ground meeting of the Kashi Pandits and of Pandits

from other places was held under the auspices of the Ruler of Kashi, but not a single Pandit could produce authority in support of idol worship from the Vedas."

A Correspondent of the Anglo-Indian paper, The Pioneer, writing to the paper, thus said :

"I refrain from giving the details of the discussion, for they would hardly be intelligible to the majority of your readers. Those who take a special interest in the controversy may refer to a small pamphlet entitled the sastrartha, which can be had from Messrs Brij Bhooshan Dass of Benares. Suffice it to say that the question at issue was whether idolatry is sanctioned by the Vedas, which, according to the orthodox Hindu, are Divine Revelation, The Svamin maintained that the Vedas do not inculcate idolatry, and the Pandits did not produce at the time, nor they have produced since, a single passage from the Vedas that could dislodge the Svamin from his position. the answer of the Pandits were extremely evasive. The whole controversy was no better than a regular tamasha, for the Brahmins did not confine their argument to the point at issue, but carried on altercations on various points of Hindu jurisprudence, logic and Sanskrit grammar, which had not the least bearing on the main question."

The Maharaja of Benares himself regretted at the

state of affairs at the Sastrartha, and when Dayananda next visited Varanasi he showed utmost respect to Dayananda, seated him on a golden sinhasana (Lion Chair), himself sitting on a silver seat. He himself put a silver garland round Dayananda's neck, touched his feet and asked for pardon for what had happened at the Sastrartha. Dayananda with all his graces accepted the offered apology.

From Varanasi, Dayananda arrived at Allahabad on February, 1870 and stayed at Vasuki Temple, while the Kumbha Fair was taking place. Even in the intense cold winters, Dayananda could sleep during the nights on a bastion on the Ghat with only a loin cloth on his body. At Allahabad, he had a talk with Devendranath Tagore (Maharsi) and other leaders of the Brahmo Samaj. they invited him to come over to Calcutta at his convenience.

### **Dayananda saves a Hindu from becoming Christian.**

Some people at Allahabad (Kumbha, February, 1870) becoming dissatisfied with Hinduism expressed their readiness to become Christians. When, however, they came to Dayananda, he removed their doubts and they gave up their intention to become Christians. Some Muslims also attempted at Allahabad to take Dayananda's life, but one Madhavachandra Chakravati saved him. Chakravarti was a rich contractor, originally an overseer, at Allahabad and he was a good debator too. He had with him a list of over one hundred questions against Brahmanism (though he himself was a Brahmana) and

when he discussed them with Dayananda, he got full satisfaction, and he became a great admirer of Dayananda. Svami Dayananda wrote with his own handwriting a text of Sandhya (Vedic Prayer) for Madhava Babu, (Chakravarty was known by this name amongst his people).

rev. Mather, a european Christian Missionary used to visit Dayananda whilst he was at Mirzapur. One day he suggested to Dayananda to write himself a commentary on the Vedas, if, as he contended, the existing commentaries were all wrong. Dayananda told him, that the existing commentaries were wrong because, the commentators knew merely Sanskrit language, but they had not practised Yoga and they did not understand what Divine revelation means. Dayananda engaged a Bengali, Banwari Babu, to explain to him Max Muller's English translation of the Rgveda, since he himself did not know English.

Dayananda, in his early career of public activities, thought of establishing Vedic Pathashalas (seminaries for teaching the Vedas). He started one such at Mirzapur (May-June 1870), and the pupils at the seminary were expected to observe strict discipline of life.

Now onward, Dayananda started touring from place to place and delivering public lectures on theology and social reforms. He started creating a public opinion in favour of cow-protection and against cow-slaughter; he even wanted to proceed to England to represent to the Queen and the Parliament for the cause of cow. Later on in life,

he started a campaign of taking signatures on massive scale for banning cow-slaughter under law. He wrote a very instructive pamphlet in this connection, the first of this kind in India, entitled *Go-Karunanidhi*, pleading the case of cow as regards to her protection.

Dayananda was very generous in his gestures. Once, a Brahmana gave poison to him in a betel leaf; Dayananda could get rid of the poison effect by performing the *Neoli Kriya* (one of the Yogic exercises). The officer of the village, *Tahsildar Syed Mohammad* arrested the culprit. Dayananda on this occasion said; "The world is fettered by a chain forged by superstitions and ignorance. I have come to snap asunder that chain and to set slaves at liberty. It is contrary to my mission to have people deprived of their freedom. When this evil-minded man does not give up his wickedness, why should I give up my goodness." The official secured the culprit's release on Dayananda's intervention.

Dayananda started his campaign tour in Bihar and Bengal. He left Varanasi for Calcutta on April 16, 1872 halted at various places in Bihar, at Arrah for 15 days, arrived at Patna on September 7, 1872, where he stayed for a month; then to Monghyr where he reached on October 4, 1872; left for Bhagalpur on October 18; this place he left on December 15, 1872 for Calcutta, where he stayed in the *Pramoda-Kanana Garden* of Raja Surendra Mohan Tagore. Here at Calcutta, he had discussions with different shades of scholars. In the midst of these

conversations and discussions, he very clearly asserted several important things :

(1) Whilst discussing with Hemchandra Chakravarti of the Brahmosamaj, he made it clear that the Varnas, in the Vedic age depended not on birth (as the present day, caste system is) but on merits, temperament and profession. The educated persons who know the Vedas are regarded as Brahamanas, not those who are born of Brahamana parents alone. Similarly, the persons engaged in the administration, defence and army are to be called Ksatriyas and again, those engaged in farming, in agriculture, as well as in trade, are to be recognised as the Vaisyas; and finally, the illiterate and ignorant persons, meant for the above three vocations and who would be serving the society only by their labour are taken as belonging to the last class of the sudras.

(2) In many circles of the scholars, it was assumed that the Samkhya of Kapila represents atheism. Dayananda contended that it was not so. There is no contradiction or conflict between the Six Systems of Indian Philosophy. All of them, integrated as a whole, represent the different aspects of the Vedic Philosophy; only the spheres of their specialization are different, and not their essence. Had the author of the Samkhya been an atheist, he could not have believed in rebirth, the Veda and the existence of the souls. In short, as Dayananda put it, the school of the Nyaya of Gotama deals with the topics of

atoms and outlines the details of logic, the Purva Mimamsa of Jaimini deals with conduct, the Samkhya of Kapila with combination and primordial matter, and the evolution The Yoga of Patanjali with Jnana or true knowledge, ethics, and the subject of control over mind, concentration, contemplation and of various kinds of Samadhis The Vaisesika of Kanad a delas with matter, its characteristics, time and space, laws of causation and atomism and physico-chemical changes, and the Vedanta of Badarayana Vyasa deals with the subject of God and reality in the light of the Upanisads. All these six systems acknowledge the authority of the Vedas as the revealed knowledge and they are all theists.

(iii) Babu Keshab Chandra Sen of the Neo-Brahmo Samaj started an agitation against the yajnopavita, the sacred thread. Dayananda advocated the Sixteen Sanskaras or the essential traditional rituals, of which the sacred thread ceremony is one. Dayananda gave to his followers a system of the Vedic rituals and how to perform them free from superstitions, in the form of a book, named the Samaskara Vidhi (1877). The sixteen essential rituals are (i) Garbhadhana, rites connected with conception and copulation for the purpose of the child birth. (ii) Pusavana, to be performed at the second or third month of pregnancy on its sure first indication. (iii) Simantonnayana or purificatory rite during the fourth or the sixth month of pregnancy. (iv) Jatakarma or the foetal rites on birth of the child. (v) Namakarana or naming of the



child after 11 days or at the 11th month, or at the anniversary. (vi) Niskramana, or rites to be performed on taking the child out of the house in the fourth month from its birth. (vii) Annaprasana, to be performed during the sixth month when cereal is first given to the child. (viii) CudaKarma, or tonsure ceremony, at the age of one or three years (or the Mundana i.e., shaving of the whole head). (ix) Karna-Vedha, or the ceremony for boring the ear at the age of three or five, sometimes for putting ear rings. (X) Upanayana and Vedarambha, or the sacrament of regeneration by the investiture of the sacred thread at eight years for the children of Brahmanas, at 11 of the Ksatriyas and at 12 of the Vaisyas; this gives the right to study the Vedas; the admission ceremony to study in a Gurukula. (xi) Samavartana, or a ceremony at the conclusion of studies; a type of convocation and taking leave of the preceptor; the home-returning ceremony after graduation. (xii) Vivaha or marriage ceremony at the minimum age of 16 for girls and 24 for boys. (xiii) Grhastha-Asrama, or family rituals and daily essential duties, worthy of profession. (xiv) Vanaprastha or retirement from the household life at the old age. (xv) Sannyasa or renunciation from the worldly household life, for the public service without accepting posts and honours, the devoted and dedicated life. (xvi) Antyestli or the last funeral rites.

According to the Amrit Bazar Patrika, a daily newspaper when Dayananda went to Calcutta, there was stir

in the society; the old and the young, all men and women became interested in all that Dayananda had to say. Dayananda used to speak in simple, sweet and lucid Sanskrit, which everybody in Bengal could follow. They were surprised to listen to the progressive ideas, free from traditional superstitions coming out of the lips of a person ignorant of English and Western manners.

On March 2, 1873, Dayananda delivered a lecture in the hall of Barhanagar Borneo Company on the utility of Havana (the fire of fumigation ceremony). Since the discovery of fire, at the earliest period of our culture and civilization, man started performing fire-rituals. Among all the rituals so far known, the fire-ritual is the most ancient. With it started the practice of performing Yajnas. Dayananda revived the fire-ritual; this is a multipurpose institution. The fumigants used in it are conducive to healthy environments; they help in purifying the environments and eradicating air pollutions. The mantras recited during the ceremony are from the Vedas and the Vedic literature; the fire-ritual has helped in preserving the mantras from the earliest times to today when even writing was unknown (not to speak of printing). The Vedic mantras have nobling and dedicative ideas; the ceremony inculcates the spirit of selfless dedicated actions. The substances put into the fire in a way commemorate the earliest discoveries of man. Some of the earliest such were : (i) the fire itself, (ii) milk and milk products, (iii) the cereals like barley, rice and sesame; (iv) the earliest

discovered medicinal herbs, (v) honey, sugar and sweets. Thus Dayananda revived one of the most ancient rituals. of course, he took out the stigma of superstitions which got associated with their performances.

The Indian Mirror of Calcutta, whilst reporting Dayananda's Calcutta lectures said; that all the prominent men of learning had assembled to hear the lecture. The lecturer had a silk dhoti on and sat with a great dignity on the lecturer's seat. The lecture began at 3 p.m. After praying to God, the lecturer spoke eloquently for over three hours in simple Sanskrit. He proved the unity of God, the evils of the caste system, and the child marriage by giving authorities from the Vedas. The lecture showed that Dayananda was not only a man of great learning but also a great thinker. His reasoning was irrefutable. From this time onwards, Dayananda took to putting full dresses also on special occasions (prior to it, he used to move in simple token loin cloth only).

Dayananda was in favour of imparting education through Sanskrit, but Sanskrit education was useless unless the Vedas are studied. He also laid stress on the teaching of Ayurveda, the indigenous system of Indian medicine. He pointed out the merits of this system to Dr. Mahendra Lal Sarkar, the great philanthropist and homoeopath, who laid the foundations of the Indian Association for Cultivation of Science where Prof. Sir C. V. Raman, our Nobel Laureate made his celebrated researches. Dayananda wanted to have a sastrartha with the

orthodox pandits of Calcutta, but this public debate could not be arranged-nobody was prepared to stake his reputation against Dayananda. An organ of the Brahmo Samaj wrote about dayananda thus : He is very learned and courteous and is a man of high character but is strong opponent of idol-worship. Sanskrit has become his mother-tongue. People come back delighted after talking to him.

Dayananda left Calcutta on April 1, 1873, and stayed at Burdwan, Bhagalpur, Patna, Chhapra and dumraon, and came back to Mirzapur on August 1, 1873 passed through Allahabad, Kanpur, Kucknow and Farrukhabad, Kasgunj, Chhalesar, Aligrh, Hathras and Mathura. He was again at Allahabad and Varanasi in the month of July. He stayed at Allahabad from July 1, to October, 1874. By this time, Dayananda had sufficient practice in speaking through the medium of Hindi, which as pointed out by Keshab Chundra Sen. was the language of people in India, particularly, in Northern India. Prior to this period, some of his Sanskrit writings and speeches were interpreted by orthodox Pandits in Hindi language for ordinary public. Dayananda was, now by and by switching over to Hindi from Sanskrit. When Sadhu Jawahardas aksed Dayananda reason for this change, he said that he had begun to speak Hindi as the Pandits misinterpreted his discourses. His first lecture in Hindi at Benares attrached a much larger audience. Dayananda was quick to realize (and he had that

vision to see) that it is only Hindi through which the largest number of people in India could be approached and this is the only language which could claim to be the common language (or rather the National language) of this great country. Later on, he made it imperative to every member of the Arya Samaj to learn Hindi and work through the medium of Hindi (see the Bye laws of the Arya Samaj), of course, Dayananda used to call this national language of the country as the ARYABHASA or the language of the people of the Aryavarta; the people of this country, in Dayananda's terminology are to be known as Arya.

### **Dayananda takes to Authorship.**

Dayananda's magnum opus is known as the Satyaartha Prakasa and it was dictated and written under peculiar circumstances. He, as a disciple of his preceptor, Virajananda, was not in favour of writing any book. It is prerogative of the rsis only to take to authorship. Only the arsa literature (non-sectarian) is to be taught and prescribed in the syllabus of studies. Prior to 1874, he only spoke and lectured. There have been only three minor publications from his pen :

(i) Sandhya, published by Jwala Prakash Press, Agra, 1863. No copy of this work has so far been recovered.

(ii) Bhagavata Khandanam, published in 1864. A copy of this work was discovered and published by Yudhisthira Mimamsaka, Sonipat 1971.

(iii) Advaita mata-Khandanam, published by Light Press, Banaras, 1870. No copy of this work has been so far recovered.

Dayananda's visit to Calcutta (December 16, 1872 to April 1, 1873) and perhaps, his contacts with the Brahmo Samaj leaders there brought one personal change and two major changes. The personal change was with regards to his dress. Previously, he used to appear publicly in a bare lion cloth; but now he agreed to put in a full dress. One of the major changes was his switch over from Sanskrit to Hindi in his lectures. His first attempt in this direction was his first speech in Hindi in May, 1874 at Benaras; it was a grand success. Now he could have a direct contact with people of the country in people's language which he had named as Arya-Bhasa instead of Hindi. From Calcutta, Dayananda comes to Benaras.

As Jordan writes, it must have been a great disappointment of the Svami to fail once again in this citadel of orthodoxy, where he had previously been so unjustly humiliated at the time of the great public debate. However, the complete success in second purpose of his visit to Benaras was a great consolation. Only three months earlier, at Aligarh, he had long conversation with Raja Jaikishendas about the publication of his lectures in book form. The idea had immediately appealed to the Svami. the great impact of the publications of Keshub, Devendranath, Vidyasagar, and others on the urban intelligentsia had completely convinced him that his own

message had to get into print if it was to exert any significant influence. So, when the Svami and the Raja met again in Benares, it did not take them long to reach complete agreement, and immediate arrangements were made for the writing, printing and speedy publication of the Svami's lectures.

A Maharashtrian Pandit, Chandrashekar, was appointed as translator, and the work started on 12th June, 1874. It was a major task : the volume published runs into as many as 407 closely printed pages, which did not even include the final two long chapters. Lekhram notes that during his stay for over three months at Allahabad, the Svami continued writing his book. It is notable that the biographers mention no public disputes or lectures for this period; writing took practically all the Svami's time. The task was a difficult one because of linguistic problems. Dayananda had ventured on this first lecture in Hindi only one month earlier at Benares, and at that time Sanskrit still played havoc with his Hindi. He probably dictated his material in Sanskrit to the Pandits who then translated it into Hindi. It also seems clear that the Svami did not correct the proofs, as indeed Raja Jaikishendas himself attested. This made it possible for the Pandits to slip into the book certain statements Dayananda would not have approved of.

The volume was published in 1875 at the Star Press in Benares. Not the whole manuscript was printed, how-

ever. There were only twelve chapters in the book; chapter thirteen, on the Muslim faith, and fourteen, on Christianity, were excluded. It has now been firmly established that Dayananda did in fact write these chapters; they are included in the original manuscript which is held by the descendants of Raja Jaikishendas, and of which the Paropkarini Sabha of Ajmer has a photocopy. It appears that they were excluded not for any sinister reason, but simply because their inclusion would have caused a considerable delay in publication. This transpires from a letter sent by Dayananda from Allahabad to the Star Press on 23rd January, 1875. In this letter, he urged the Press to get hold of the chapter on Islam which had gone to Moradabad for checking, and to finish printing the whole work within two months, as many people were clamouring for the book.

Thus Dayananda finished writing this magnum opus in a relatively short time. But although the actual period of composition was small, one should remember that the book was essentially a reproduction of the Svami's lectures. He had been giving scores of these since leaving Calcutta, and it is in those lectures that his ideas took shape and gradually clarified themselves. It was those lectures Dayananda wrote down for the pundits to translate. He was indeed a novice in the field of publication and this method was the cause of many imperfections in the book, as the next chapter will show. However the Swami was now on his way as a publicist of the pen, and



he would never look back, constantly improving his methods of composition and publication. -

(Jordans, pp. 97-98)

Dayananda would be long known for his literary works. We have already referred to his *Satyaratha Prakasa* and *Samskara-Vidhi*. The former book of fourteen chapters deals with the Vedic concepts and propounded by Dayananda on the basis of ancient authorities concerning philosophy, sociology and theology (in first ten chapters) and the critical review of other theologies, Hindu, Buddha, Jain, Carvaka, Muslim and Christian Dayananda writes in the Preface :

"But in this book, no such sentiment has been allowed any place, nor is there any desire to injure anybody's feelings or do harm to any one. Our only object is that mankind may progress and prosper, man may know what truth is, and what untruth; they may forsake untruth, and accept truth. There is no way to improve humanity except through the preachings of a true teacher."

In another Sub-Preface (to the Eleventh Chapter), Dayananda writes :

"It is incumbent upon all men to look upon things with an eye of justice. The sole purpose of being born as man is to learn what truth is and what is untruth, and not to uphold wrangling. Learned men of unprejudiced mind alone can clauclate the harm done in the past, being done in the present, and likely to be done in the future by religious hostilities. As long as mankind is not freed from the habit of falsely denouncing each other religion, the world cannot be happy. It is not

impossible for all and specially for learned persons to be able to accpet the truth and reject the untruth, if they give up their presuppositions and ascertain the truth with open mind. It is certain that the differences of the learned people are the cause of the differences among the common people. If learned men, rise above their selfish motives and work for the welfare of all, they can be united today and be of one religion."

Whenever Dayananda in his writings and utterances has criticised the concepts of other religions, it is with good intentions. All religions, Indian or otherwise, need being purged of untruths, superstitions and ignorance. This is true of Buddhism, Jainism, Christianity or Mohammadanism. Hinduism in India needs to be purged in the first instance.

Another important work of Dayananda is the Rgvedadi-bhasya bhumika, this work is the precursor of his commentaries on the Vedic Samhitas. In this monumental treatise, meant for Sanskrit scholars, Dayananda has explained the theory of the concept of Divine Revelation, and the claim of the Vedas to be regarded as the knowledge Revealed. The question of the revelation of the Vedas should not be confused with the notion of revelation associated with the Holy Bible or the Holy Quran. Animals have been working through their instincts redominatingly ; man is a rational being devoid of normal animal instincts ; he has to be instructed. The Vedas are the First Divine Instructions given to man, without which he could not have evolved his speech, culture, ethics and knowledge.

We are told that it was at Ayodhya, that Dayananda commenced writing his Vedadibhasyabhumika, wrote a good deal of it at Shahjahanpur and Bareilly. Its first publication was arranged at the Lazarus Press, Varanasi (1876).

Another small compilation of Dayananda is a small book of prayers, known as the Aryabhivinaya (1875) : other works are the Astadhyayi-bhasya (incomplete, not published in his life time), Panca-mahayajna-vidhi (1874), the Vedangaprakasa (booklets on Sanskrit grammar).

Dyanananda completed his commentary on the Yajurveda: it was commenced on Pausa Shukla 13, 1934 Vikrami (1877 A.D.), and completed on Margasirsa, krsna 1, 1939 Vikrami (1882 A.D.) in about six years itme. The commentary on the Rgveda was commenced on Tuesday, Margasirsa, shukla, 6, 1934 (1877 A.D.), the author died on October 30, 1883, and he could comment only up to Rg. VII. 61.2 (The Rgveda contains ten chapters or Mandalas, but Dayananda could give us his commentary up to the Mandala VII, Sukta 61, out of the total 104).

### **Dayananda and the Vedas**

We have no space here of discussing the merits and demerits of the commentaries of various scholars on the Vedas. Dayananda follows in his commentaries the technique employed by Yaska, the lexicographer of the Nirukta, and Nighantu, the concepts utilized by the

Brahmana books like the Satapatha, and according to the sanction of the Vedic grammars, particularly Panini's the Astadhyayi and the Mahabhasya of Pantanjali. The points of significance of Dayananda's interpretation are :

(a) The language of the Vedas are apauruseya (nonman composed, i.e., divine and revealed), given to man as early as he emerged out as a cultured being, competent to receive knowledge.

(b) The language of the Vedas is in most fluid form, the most natural, so as to be the source of all other languages, the ultimate source, the words are Yaugika (derived from roots with natural meanings) and Yoga-rudhi, but not rudhi (one with restricted meaning, depending on usage)

(c) All the mantras, of course can have or may have three types of interpretations : (i) adhyatmika or metaphysical. (ii) adhidaivika or natural, or pertaining to life science, or pertaining to the sense organs and the supraphysical system of man, and (iii) adhi-bhautika pertaining to material gross forms or physical sciences. For example, the word agni may represent the cosmic fire, the fire out of the wood, the fire-within, and the God-supreme since He alone is the foremost adorable.

(d) the Vedic Mantras have been given to us as a source of true knowledge. God has given us the material world and the Divine world, And hence there cannot be a contradiction between what we actually find in Nature and what we read through the Vedic verses.

(e) The Vedic Mantras neither represent history nor mythology. They speak of the glory of our Supreme God, and the world, which according to the Vedic concepts is a reality (neither a myth nor a dream) with divine benevolence manifested in it. Our life is also real and purposeful.

(f) The Vedas are meant for all times. They contain in them the seed of all knowledge. Whilst they represent the sruti, they themselves are not the sastras or the books of systematics. They inspire people to develop sastras to have an understanding of mundane as well as the knowledge of the Supreme.

(g) The Vedic Mantras are meant to study and arrive at truth, they are not meant for rituals and ecclesiastical purposes, but since we have a high regards for them, they can be used for ceremonial purposes also with discretion.

Aurobindo, one of the greatest thinkers of the modern India had the following words to say in respect to the interpretations given by Dayananda to the Vedic Mantras :

"It is a remarkable attempt to re-establish the Veda as a living religious scripture. Dayananda took as his basis, a free use of the old Indian philology which he found in the Nirukta, Himself a great Sanskrit Scholar, he handled his materials with remarkable power and independence. Especially creative was his use of that peculiar feature of the old Sanskrit tongue which is best expressed by a phrase of Sayanan's "the multi-significance of the roots". We shall see that the right following

of his clue is of capital importance in understanding the peculiar method of the Vedic Rsis."\*

"The essential is that he seized justly on the Veda as India's Book of Ages, and had the daring conception built on what his penetrating glance perceived in it a whole nationhood. Rammohan Roy, that other great soul and puissant worker who laid his hand in Bengal and shook her to what mighty issues, out of her long indolent sleep by her rivers and rice fields--Rammohan Roy stopped short at the Upanisads. Dayananda looked beyond and perceived that our true original seed was the Veda. He had the national instinct and he was able to make it luminous--an intuition in place of an instinct:"\*

### **A list of complete works of Dayananda**

Svami Dayananda's authorship begins from the year 1863-64, and continues till his last. Many of his publications are posthumous. On the occasion of the first Birth Centenary of Dayananda, celebrated at Mathura in 1925, the Paropakarini Sabha of Ajmer published the complete works of Dayananda in 1925, and now again in 1983 on the occasion of his Death Centenary. Pandit Yudhisthira Mimamsaka, has laboured much on the manuscripts of Dayananda, we would request our readers to consult his critical notes on Dayananda's literature in his remarkable publication "Dayanandiya Laghu-grantha Sangraha" (1975). Here we give below the list of his works :

\*For aurobindo's views, see his "Bankim, tilaka and Dayananda", Pondicherry.

1. Samdhya, published by the Jwalaprakash Press, Agra, 1863. No copy now traceable.
2. Bhagavata - Khandanam, published in Agra, 1864. consult Yudhisthira Mimamsaka's notes.
3. Advaitamat-Khandanam, Light Press, Benaras, 1870. No copy of this work has so far been recovered.
4. Satyārtha Prakash, first edition, Star Press, Benaras, 1875. Only very few copies of this work remain available.
5. Panchamahayajnavidhi, first edition, Bombay, 1875. (not available) A second revised edition was published by the Lazarus Press, Benaras, 1878. Several editions now available,
6. Vedaviruddhmatkhandana, published by the Nirnaysagar Press, Bombay, 1875. Govindram Hasanand Publication, Delhi.
7. Vedantidhvantanivarana, Oriental Press, Bombay, 1875. Available Govindram Hasanand Publication, Delhi,
8. Shikshapatridhvantanivarana, with a Gujarati translation by Shyamji Krishnavarma, published by the Oriental Press, Bombay, 1876; also, published by Govindram Hasanand, Delhi.

9. Aryabhivinaya, published by the Aryamandal Press, Bombay, 1876. Many editions available.
10. Samskaravidhi, first edition, published by the Asiatic Press, Bombay, 1877. Only very few copies of this edition are available. Several reprints now available.
11. Rgvedadibhashyabhumika, published first in sixteen fascicules, from 1877 onwards, by the Lazarus Press, the last two were published by the Nirnayasagar Press, Bombay, 1878, Several reprints available.
12. Bhrantinivarana, published in 1887, probably at the Arya Bhushan Yantralay, Shahjahanpur.
13. Aryodheshya Ratnamala, published by the Chashmanur Press, Amritsar, 1878.
14. Vedabhashya, published in monthly fascicules. The first fourteen issues were published by the Lazarus Press, Benaras, from 1877; the rest were published by the Vedic Yantralay, in 1880 in Benaras, in 1881-91 in Allahabad, and from 1891 in Ajmer. Fifty-one fascicules each of the Rigvedabhashya and of the Yajurvedabhashya were published during the Svami's lifetime. The



publication of the remaining manuscript continued after the Svami's death. It took another six years to publish the rest of the Yajurvedabhashya, which cover the whole book. The Rgvedabhashya, which only goes upto RV. 7.4.60, took sixteen years to complete. Both commentaries are available in the edition published by the Vedic Press, Ajmer, the former in four volumes, the latter in nine.

15 Autobiography, written in Hindi by Dayananda, and published in an English translation in The Theosophist in three instalments : Vol. I (Oct. 1879). pp. 9-13; Vol I (Dec 1879), pp. 66-8; vol. II (Nov. 1880), pp. 24-6. The Hindi version was recently recovered by the Paropkarini Sabha, Ajmer, and was published with the English version from The Theosophist in Paropkarini 17, no. 5 (March, 1975).

16. Astadhyayi-Bhashya, not completed, and not published in the Svami's life-time. It has been partly published by Pandit Raghuvir, Ajmer, Vol. I in 1927, Vol. II in 1949.

17. Gotama-Ahalya ki Katha, published by 1879, place unknown. This short work has so far not been recovered.

106

18. Sanskrit Vakya Prabodh, published by the Vedic Yantralaya, Benaras, 1880.

19. Vyavaharabhanu, published by the Vedic Yantralaya, Benaras, 1880. Several reprints.

20. Bhramochhedan, published by the Vedic Yantralaya, Benaras, 1880. Also printed by govindram Hasanand, Delhi, 1953.

21. Anubhramochhedan. published by the Vedic Yantralaya, Benaras, 1980.

22. Vedangaprakash, published in fourteen parts by the Vedic Yantralaya, Benaras and Allahabad, from 1880 to 1883. All parts are available from the Vedic Yantralaya, Ajmer.

23. Gokarunanidhi, published by the vedic Yantralaya, Allahabad, 1881. Severeal reprints available.

24. Satyarth Prakash, second revised edition, published by the Vedic Yantralaya, Allahabad, 1884. Numerous editions are available. The best by far is that edited by Y.Mimamsak, Sonipat, 1972.

25. Samskaravidhi, second revised edition, published by the Vedic Yantralaya, Allahabad, 1884. The best edition available is the one edited by Y.

Mimamsak, Sonipat, 1971. Several other reprints.

### **Foundation of the Arya Samaj**

Dayananda is the founder of the Arya Samaj Movement in India. The first suggestion of laying the foundation of an organization to work for his mission came in 1874. Perhaps the first Arya Samaj was established at Rajkot on January 16, 1875, but it was short-lived and within 4-5 months, it was closed down on the deposition of Maharaja Malhar Rao Gaekwad, Baroda. A detailed Constitution was drawn. Later on at Bombay, the formal foundations of the Arya Samaj were laid on Caitra Shukla 5, 1931, i.e., Saturday, April 10, 1875, in Dr. Manikji's garden near the Prarthana Samaj Hall on Girgaum Road at 5.30 p.m. the Constitution drafted at Bombay was revised at Lahore, and in 1877, the well known Ten Principles of the Arya Samaj received their final form, since then, the Arya Samaj Movement got a momentum, and by and by the Arya Samajas were established in all the principle towns of the country. The Lahore Arya Samaj was established in 1877, where the membership soon rose to three hundred and above. The Delhi Arya Samaj was established on November 1, 1876, Danapur (Bihar) in April 1878, Farrukhabad (U.P.) July 12, 1879, Kanpur in 1879, and Jaipur and Ajmer in 1881 and so on (about 15 in the Punjab, 6 in Rajasthan, 9 in Bombay 48 in the Uttar Pradesh and so on up to 1883). (Vide 'Arya Samaj Ka Ithihasa', Vol. I by Satya Ketu, 1982, p. 603-04.)

### **Dayananda and the Theosophical Society**

I shall not take up here other salient features of Dayananda's life. One must have heard of the great Theosophical Society founded in America by colonel Hanrys Olcott and Madame Blavatsky. The Colonel became acquainted of the activities of Dayananda through a person Moojli Thakurshi. Hari Chand Chintamani, President of Arya Samaj, Bombay, was aslo introduced to the Colonel. The correspondence started between Chintamani and Colonel, and as a result of which Chintamani became a member of the Thesophical Society. Shortly afterwards, the Colonel wrote a nice letter to Dayananda, and the correspondence between the two started. In one of the letters, a resolution was communicate to the effect, that "at a meeting of this society, held at New York, on 22nd May 1878, it was upon motion of Vice-President, seconded by the Corresponding secretary. H.P. Blavatsky unanimously resolved that the Socieity accept the proposal of the Arya Samaj to unite with itself, and that the title of this Society be changed to the "Theosophical Society of Arya Samaj of Aryavarta." Further "Resolved, that the Theosophical Society, for itself and branches in america, Europe and elsewhere, recognize hereby Swami Dayananda Sarasvati Pandit, founder of the Arya Samaj, as its lawful Director and Chief. (Issued from New York, 22nd May, 1878, signed by Augustus Gustum, Recording Secretary.)

After a good deal of correspondence, it wad decided

that Colonel and Madame Blavatsky should come to India and meet Dayananda and discuss over the matter personally. Dayananda wanted to carry the message of the Vedas to Europe and America, and therefore, he welcomed some of the suggestions of these two leaders of the Theosophical Society. They met Dayananda at Saharanpur on April 29, 1879. Both these Americans attended the Arya Samaj meeting at Meerut also (May 5, 1879). Dayananda got convinced that the mission of this organization was quite different from the mission of the contemplated Theosophical Society. Dayananda stuck to his position in respect to the Vedas and other grave matters. Colonel Olcott and Madame Blavatsky, it was so discovered, did not have faith in God even. They practised superstitious occultism. It was in the interests of both the societies to work on their own lines. And thus they parted.

### **Dayananda with Christian Missionaries : Suddhi Movement**

Dayananda's visit to the Punjab (1877) had a good deal of historical significance. He was invited to visit this province by eminent reformists like the renowned author, Kanahiyalal Alakhdhari, Sardar Vikramsingh Ahluwalia, an eminent Sikh leader, Pandit Maphul and Munshi Harsukh Raj of Kohinoor Press, and also by some members of the Brahmo Samaj, and Sat Sabha. Very soon the conservative Hindus of Lahore realized that Dayananda was a formidable opponent of traditional hypocrisy and Hindu superstitions. Hindus went to the extent of

calling Dayananda an athiest, a spy paid by christians In protest to Dayananda's onslaught they established Sanatana dharma Raksini Sabha.

As J. T. F. Jordens has observed in his book Dayananda Sarasvati : His Life and Ideas, there seems not to have been strong Muslim antagonism towards Dayananda, at that time and although he gave some lectures about Islam, they were few; whereas the orthodox Hindus were his constant target; the Muslims were not. Some of the Muslims were quite friendly. When at Lahore, the Brahmos refused to give hospitality, Dayananda was given a home by the eminent Muslim Doctor Khan Bahadur Rahim Khan and the Amritsar Arya Samaj was established within the residence of Miyan Jan Muhammad. When the Jhelum Samaj was thinking of converting a Muslim, Dayananda advised against it as inopportune in the circumstances. There had been a happy dialogue between Dayananda and Muslim Maulanas at Jullundhar on transmigration of soul and on miracles. It is said, that Maulvi Ahmad Hasan with all this competence and composure "did not give Dayananda the chance of scoring with eclat, which his Hindu opponents often gave him by their very incompetence.

At Gujranwala, a renowned debate was organized between Dayananda and Christian missionaries. People in thousands came to witness this debate. For two successive nights, the debate continued on "the identity and difference between God and the soul". The space was

too small to accomodate the crowd. Dayananda invited missionaries to join in the debate in an open space, not far from the Church. When they declined to come, Dayananda "took the floor himself and gave one of his caustic criticisms of the Bible"

The prominent missionaries of the Punjab soon realized, that a person like Dayananda cannot be ignored, and his impact on the society cannot be taken up lightly. Dayananda, by and by, was training the Hindu society for something inconceivable to them. "It was the emergence of a new idea of Dayananda, the concept of Shudhi" -(Jordans). Christians also very soon realized how real a threat he was.

As Jordans (p. 169) has rightly remarked, this was an ancient Hindu concept, referring to the quality of purity necessary for the proper performance of dharma, which includes ritual and social duties. By extension the term also indicated the rite by which pollution is removed, and access to dharma is restored. It gives back the right to perform the rituals and to participate in the social life of the caste, In the nineteenth century, the term first appeared among the reformers in the context of crossing the Kala Pani the black waters. those who had journeyed outside India would necessarily have had many contacts with polluting materials and persons. They were, therefore, on their return required by the orthodoxy to submit to a rite of purification. Many reformers repudiated this rule and so did Dayananda. The second

use of the term was for the reinstatement of a lapsed Hindu, perhaps somebody who had been converted to another religion. Orthodoxy was very reluctant to accept such reinstatement. The Pandits forgot that it was an ancient custom : the Atharvaveda and the Brhmanas prescribe the rite of vratyastoma for readmittance of those fallen beyond the pale of Aryan Society and the later law books like the Dvalasmṛti probably written after the early Arab raids, prescribe lengthy provisions for the readmission into Hinduism of people forcibly converted (Jordans, p. 169-170).

It is significant that it was in the Punjab that Dayananda first mooted the conception of Shuddhi. It was first raised at Ludhiana, the Svami's very first stop in his Punjab tour. Dayananda, prevented Ramsharan, a teacher at a Mission School, from being baptized to Christianity. In the Punjab tour, Dayananda realized that conversion to christianity is a great threat to Hinduism. At Jullundur he gave a lecture on shuddhi and himself performed the reconversion of a Christian. At Amritsar, some forty students of a mission school were on the point of being Christians. Dayananda's teachings prevented them from conversion. This incident upset the Reverend Waring. He decided to send Pandit Khansingh, a Christian missionary, to have a debate with Dayananda. But the result was just the opposite. The pandit was so impressed with the logic of Dayananda that he became Dayananda's follower. This episode led to the reconversion of some Christians.



Prior to Dayananda, such a phenomenon never occurred in the history of the advancement of Christianity in India. This made missionaries early to realize the potential threat of Dayananda's message, although they would not feel its full impact till the eighties. The Arya Samaj slowly gained popularity in the Punjab, was even welcomed by Hindus who otherwise were still opponents to the new renaissance, heralded by Dayananda's movement, particularly on the score of idolatory and other tradition-ridden practices.

### **Dayananda and Sikhism**

Dayananda got an opportunity of studying Sikhism in the Punjab, and the other non-idolatory sects as of Dadu and Kabir. He gave two lectures on Sikhism, one in Multan and the other in Amritsar. The Amritsar reaction was strong; the militant Nihangas threatened to assassinate him. But this was an isolated instant. Normally the relations between the Arya Samaj and the Sikhs were cordial. Individuals like Bhai Jawaharsingh even held a high position of Secretary of the Lahore Arya Samaj in 1878. The cordiality however did not last long; by and by it led to serious the AryaSikh confrontation. Today, in 1983, the Sikh, on the political plane, has become a menace to India's solidarity by his demands of a separate State for Sikhs in the the Punjab. We very much wish, this remains a passing temporary phase, and the Sikh remains an integrated part of the Bharatiya Community, with old traditions.

### **Dayananda's system of Integrated Education-Indian**

Universities on the European pattern were for the first time came into existence in 1858, after the Indian Mutiny of 1857; the first three universities started were of Calcutta, Bombay and Madras, the three Presidencies. Dayananda does not comment anywhere on this university pattern of education Sanskrit was still the medium of serious instructions in different centres of the country, and the Brahmana had the supreme privilege of being the priest, a teacher, a physician and an astrologer. There were a large number of Sanskrit study centres where grammar, theology and literature were taught, and here and there, a few centres for philosophy and the Vedangas. Dayananda had the vision of drawing for the first time a systematic integrated course of syllabus for a graduate. In his Satyarth Prakash (Chapter III). he has outlined this scheme. In this integrated course, he starts with a child of 6 to 8 years of age. The first years are to be devoted to proper pronunciation and accentuation of vowels and consonants. Panini's Astadhyayi and siksā are included in the early syllabus; the sutras or aphorisms are to be memorized in the initial years and Pāṇini's Mahābhāṣya is to be taught in later years. (Three years are devoted to this study). Then six to eight months are devoted to the study of Yaska's texts; the Nighantu and the Nirukta ; and then a few months for Pīṅgala's Prosody. The student is given a good practice to compose poems in Sanskrit metres (4 month's syllabus). then the student is to go through the Manusmṛiti, the Rāmāyana and the Mahābhārata. Thus the student gets

acquainted with the Arsa literature. Now he can devote a year or so for the study of the Upanisds and about two years for an integrated course of the Six Systems of Indian philosophy. Now he devotes some six years for the study of the Vedas the Bhrahmanas, and the Vedangas. Finally, he devotes a few years for the study of the ancient systems as of medicine, health and surgery (four years or so, for this). Now if the student wishes so, he can join the military science academy and learn defecne sciences, as well as politics, civics, social and administration sciences (the upavedas). Dayananda included in the syllabus only the Asampradaylka (non sectarian) Arsa books only, Dayananda was the first theologian of his times to welcome western science, technology and sociology (which are universal and non-sectarian). He saw on conflict between science and theology, science and philosophy, or theism and sciences. He stood always for picking up true and unbiased knowledge, and for adopting it for the uplift of an individual and for the elevation of the society. To him, the divine knowledge and the natural laws mean the same. Thus he saw a coherence between the sruti and the sastra.

To give a practical form to his vision and imagination, he founded a few Pathasalas, or schools. In 1873-74, under the instructions of Dayananda, was founded an Arya Sabha to run the school and it was planned to publish a monthly magazine called the Arya Prakasa. Obviously Dayananda had given careful thought to the

project and try to organize it well so as to avoid the failure which befell his other schools. However, like all other school ventures, this failed, even more rapidly and by February, 1875, the School was dissolved. Dayananda had been so busy else, where that he could not give his personal attention to the administration of these schools.

In this connection, Dayananda's following announcement in the Bihar Bandhu of July 8, 1974 will be of importance :

"The Purvamimamsa, the Vaisesika, the Nyaya, the Patanjala Sutras, the Vedanta, the ten Upanisads. the Manusmrti, the Katyayana. and the Gryesutras will be taught at the Pathshala, and later, the Vedas and their branches will also be taught : a grammarian will teach the Astadhyayi, the Dhatupatha, the Ganapatha etc., the Nighantu and the Nirukta will also be taught, and the people of all the varnas will be admitted".

Dayananda removed the Benaras Pathshala from Kedar Ghat to the Dasasvamedha Ghat, and we are told, he sent Pandit Shiva Sahai of Kanpur to collect donations from Lucknow, Farrukhabad, Shakrullapur and Kanpur for the Pathshala.

## **Dayananda with Princes in Rajasthana :**

### **The Tragedy.**

It is painful to describe the last incidents of the life of Dayananda. The two years, 1881 and 1882 were spent in Rajasthana Raja Naharsingh of Shahpur invited Dayananda to his State (March 9, 1883), where he stayed for some two months and a half. Whilst he was there, he got an invitation from Maharaja Jodhpur also. At the time Dayananda visited this State, it was virtually governed by Muslims: one Faizullah Khan was the Prime Minister. It is said that the Maharaja Jaswant Singh of Jodhpur was also interested in a Muslim woman Nanhijan (or Nanhi Bhagatin, in case a Hindu) of ill-fame. The administration was loose. Dayananda could not see the Maharaja for fifteen days. On the sixteenth day, perhaps on persuasion of Maharaja Pratap Singh, he came to meet Dayananda. He did not realize that Dayananda was not an ordinary Sadhu or Sannyasin, like so many others. It was decided that the Maharaja would be instructed by Dayananda on the Raj-dharma (the duties of a prince). Dayananda's lectures in the State also created a stir. His dominating personality caused jealousies in the official circles. It said that once, when Dayananda came to visit the Maharaja in the palace, he found the Prince with his favourite ill-famed woman. Dayananda, in his most natural way, took objection to all this, and rebuked the Prince.

Evidently, Dayananda was not satisfied with the type of life, the Maharaja of Jodhpur was living. He expressed his sentiment in a letter which he wrote to Maharaja Pratap Singh (September 22, 1883). He very much wished to leave Jodhpur. A few days after the despatch of this letter, Dayananda caught a bad cold: but he did not take it seriously, nor reported to anybody. On 29th September evening he took milk and retired to sleep. Suddenly in the night he felt a violent pain in the region of his stomach. and a dull and heavy sensation in the chest; however, he bore the pain and did not wake any one. The pain then subsided a little: he rinsed his mouth and again went to sleep and slept till late hours-quite unusual in his case because he was an early riser. He tried to vomit out but to no relief. It is difficult to say that he had an inkling of having been poisoned Dr. Suraj Mal was called to treat. But the trouble went on increasing. Maharaja Pratap Singh who heard of the illness late on September 30, sent Dr. Ali Mardhan Khan to attend Dayananda. On October 2, the Doctor administered certain pills and next day gave a purgative. The patient became very weak, and with every motion he fainted. On October 15. Dr. Adam came to see Dayananda at the wish of His Highness. The case was declared as hopeless and the patient was advised to be shifted to Mount Abu All arrangements were made and at the time of his departure all the dignitaries of the State were present including the Maharaja with his brother Maharaja Pratap Singh. Dr. Suraj Bhan accompanied the patient. Dayananda's condition was fast deteriorating

Everybody was in real distress. His condition on the twenty-third of October was that of a man in the utmost state of exhaustion. He could speak only with effort; could not turn in his bed without a good deal of assistance, the body was full of blisters and hands and feet were cold, of course, he was in good senses. At the desire of His Highness Maharaja of Jodhpur, Dr. Adam and his Assistant surgeon Gurucharan Das came to see Dayananda but nothing could provide relief to the patient. At last it was decided under these conditions to remove Dayananda to Ajmer. On the 29 October, the entire body became covered with blisters. How did it all happen? Was Dayananda ever poisoned? Who had played the mischief and at what stage? Where was the neglect in treatment? These have been the questions and suspicions. But it was all too late now. We are told that on the 30th October, Hakim Pir Iman Ali came and saw the patient. After having thoroughly examined Dayananda, he expressed it as his opinion, that he had been poisoned (by arsenic or something of the type). It was too late for the treatment since by now the poison had been fully absorbed in the system. But no efforts were made in any quarters to make an enquiry in respect to the suspicion of poisoning. Dr. Newton was now called in. the cough at this time being most troublesome he had three or four seers of poulticed (linseed boiled in milk) prepared and applied to the chest of the sufferer. But no good came of it; no relief could be provided. The doctor declared that he had seldom come across a person who under such suffering was so calm

120

and resigned, and so self-contained. Dayananda now threw the poultice away, saying "this is worse than usele now."

At 11. A. M. Dayananda was seated on a chair to respond to the calls of nature for the last time. When he was clean. he took water with his own hands, and performed his ablutions, thoroughly cleaning his mouth with a datuan, a twig used as tooth brush. After this, he lied down on the bed, and slowly did some Pranavama (breathing exercise), and went into the contemplative Samadhi

Dayananda was staying in the Bhinai House, at Ajmer outside the Agra Gate. the news of serious illness had gone to Lahore and other places. The Lahore Arya Samaj had already deputed Gurudatta and Jivan Pandya Mohanlal Vishnulal had come from Udaipur. Dayananda was also conscious of his nearing end. He had got distbuted copies fo WILL. Dr. Lachmandas attended him.

He got some shawls and other articles. worth Rupees 1200/-, and placed them before Lachmandas for acceptance, but the latter declined to take them saying "Maharaja, if I had money I would give all you want to give me, for each hair of your body" Dayananda was pleased with the remarks: he blessed him saying. "True Aryas are like this, and true sons of the Aryavartta act so". There was some improvement on October 29, and by mstake his bed was taken out in the verandah, where Dayananda could enjoy some breeze



Dr. Lachmandas got alarmed; he at once got the bed shifted in the room. He was apprehensive of a relapse in the night thereby Dr. Lachmandas and Guru Dutta kept a vigil by turns at night. At about twelve in the night, Guru Datta found the pulse missing and breathing stopped; Doctor Lachmandas took out some blood and the pulse reappeared and breathing started.

October 30 was the Dipavali day, a holy festival, for lighting myriads of lamps in the houses as a historical commemoration of several events At the suggestion of friends hoping against hopes, Colonel Newman, the Civil Surgeon of Ajmer, was called. He merely expressed his wonder at the calmness of the patient, not a syllable of complaint passing his lips. He admired Dayananda's exceptional courage. Dr. Newman was again consulted at 3 or 4 P. M., he recommended the application of poultice; Dayananda got himself shaven; and paid rupees five to the barber as a blessing.

In the afternoon Dayananda had a motion, and then he lied down on the bed. Lala Jivandas asked Svami Dayananda where he was. The answer came from the patient, "In God's will" A little after 4 P. M., Dayananda called for Svami Atmananda Sarasvati. He came and stood in front of Dayananda asked him to stand behind him or and then asked him whether he wanted anything on the Dayananda remarked. "This body is made of matter how can it recover." Dayananda then

blessed Svami Atmananda by saying: 'Be happy.' The same blessing he gave to one Gopalgiri who had come from Varanasi. Dayananda sent for two shawls and Rs. 200, and said, "Divide them between svami Atmananda and Bhimasen (one who used to assist him in his writing work.) The end was fast approaching. People who had come from outside stood by the side of the bed. Dayananda looked at them. and said, "Be brave don't be discouraged." Dayananda was perfectly calm.

Now it was 5 O' clock of the evening. He asked his visitors from outside to stand behind him, and also asked the doors and skylights to be opened, and enquired the date according to the traditional Indian calendar, the week and the paksa (bright-half or dark-half) It was Amavasya, Tuesday of the dark half of the month. When told so, he looked at the roof, and started reciting the Vedic Mantras. Then he did Upasana in Sanskrit, then recited God's attributes in Hindi, and then with pleasure took to the recitation of the Gayatri verse: then opened his eyes and finally said, "Oh Merciful, Almighty. This is they will, This is thy will, let it be done. Ah, What a Lila is thin" With these words spoken, he threw his breath out, and he was no more. It was 6 p. m. of October 30, 1883. His mortal remains were cremated in the conventional manner.

We shall conclude the life sketch of one of the Greatest Men ever lived, Mahrsi Svami Dayananda Sarasvati,

with a tribute from the pen of our poet Rabindranath Tagore:

"I offer my homage of veneration to Svami Dayananda, the great path-maker in Northern India, who through bewildering langles of cred and practices-he dense undergrowth of the degenerate days of our country cleared a straight path that was meant to lead the Hindus to a simple and national life of devotion to God and Service of man. With a clear sighted vision of truth and courage of determination he preached and worked for ourself-respect and vigorous awakenment of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time keep in perfect touch with that glorious past of India when it revealed its personality in freedom of thought and action in an unclouded radiance of spiritual realization."

(Shantiniketan, July 15, 1933)